

# **A Crystal Clear Mirror**

**On Sufism**



By  
**Shaikh Qaribullahi Shaikh Nasir  
Kabara ( Al-Khaliph )**

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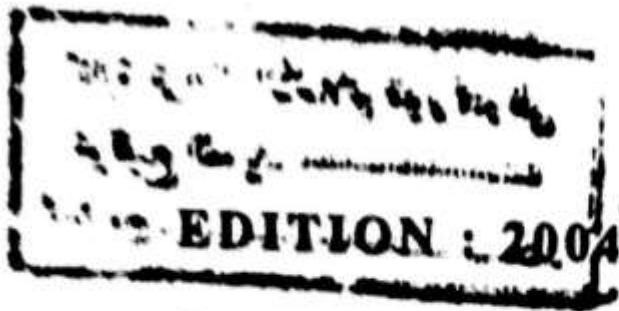
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الحمد لله رب العالمین  
 ولا حول ولا قوة الا بالله العلیّ  
 وقس رب زوی علمنا



**A Crystal Clear Mirror**  
**On Sufism**



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Hakkin Mallaka

Ba ayarda adauki wani bangre na wannan littafin asake  
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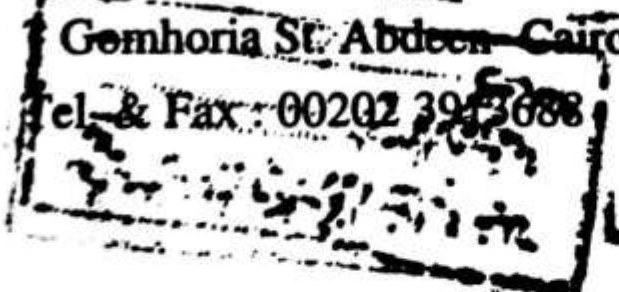
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## **Dedication**

This book is dedicated to my loving stepmother Khadija AbdulQadir, and my late mother, Aishatu Ibrahim Na Tsugune. I also dedicate it to the translators who rendered it into English from its original Arabic form, and also to my loved ones. May Allah (SWT) reward all abundantly, Amin.

### **Note by the Author**

The purpose of this book is to enlighten our-Muslim brothers on Islam in general, and the genesis of Sufism and the contributions of Sufi adherents in the spread of Islam and their contributions to the growth of the Muslim intellectual tradition. In particular, it seeks to provide this through Qadiriyyah Sufi order and its role in the inter-personal growth of the individual from youth to adulthood.

The book was originally written in Arabic and widely available in Nigeria. However, it was felt that an English translation would provide non-Arabic speakers with an opportunity of understanding the issues raised in the book. As a result of this, a team of translators and critics was assembled, and they took the task of translating the book with great enthusiasm. The team's composition was as follows:

1. Professor Isa Hashim
2. Professor Abdalla Uba Adamu
3. Dr. Muhammad Nabate
4. Dr. Shehu Nuraini
5. Dr. Muktar Atamma
6. Malam Abul Hassan Ibrahim
7. Malam Ahmad Garba K/Na'isa
8. Malam Aliyu Khawwas Nasiru Kabara
9. Alkali Sharif Bala

I extend my sincere thanks and appreciation and best wishes to this dedicated group of scholars.

May Allah in His wisdom and mercy continue to guide us to the right and straight path, Amin.

**Qariballah Shelkh Nasiru Kabara (Khalifa)**

**The Author**

Thursday 15 Dzhulqidah 1424 (8 January 2004)

Kano, Nigeria

## **Note by the Translators**

*Al-miratus Sufiya (Crystal Clear Mirror)* by Sheikh Qaribullah Sheikh Nasiru Kabara, is a comprehensive study not only of Sufism in Islam, as well as the practice of Sufism in Hausalands of northern Nigeria.

The author of the book, who is also the leader of Qadiriyya Sufism in Africa, explored the role of Islam in the development of the human civilization, the advent of Islam and Sufism in Africa, and the role Qadiriyya Sufism played in the spread of Islamic knowledge in Nigeria.

When we undertook the task of translating it from Arabic to English, we took the liberty of making alterations and further additions to the original text. We essentially focused on translation, explanation, verification of information and consulting other sources.

We conducted the task through numerous consultative and critique meetings in Kano, often with the author in attendance to shed light on aspects that require further elaboration. Despite all these, we still feel that the task of the book is not complete, and we already planning ahead for a second edition which will provide additional information on this very critical topic.

***Professor Isa Hashim***

For and on behalf of the Translation Committee  
Shawwal 1424

Kano, Nigeria



# **Contents**

	<b>Page</b>
<b><u>Chapter (1)</u></b>	
<b><u>Tawheed (The Oneness of Allah) The Goal of Sufism</u></b>	1
<b><u>Chapter (2)</u></b>	
<b><u>The Concept of Sufism, its Antecedents and Its Bases in the Light of the Teachings of the Qur'an and the Hadith</u></b>	12
Introduction	12
The Origins of Sufism	13
The Beginning of the Sufi Movement	17
<b><u>Chapter (3)</u></b>	
<b><u>The Rhetoric of The Sufi Tradition</u></b>	23
Sufism : Myth or Mysticism ?	23
Bid'at and Sufism	29
1. Bid'at Itiqaadi	30
2. Bid'at-e-Hasana (Evidence from the Holy Qur'aan	30
3. Bid'at Amali (Innovated Actions)	32
Is Sufism Bidia'at ?	35
Over-view of Sufi Practices	41
Karamah In Sufi Practices	42
Inner Vision/Unveiling (Alkashf)	48
Status of "Dream", "Kashf", "Ilhaam"	49
Ecstatic Devotion	53
Khalwah (Isolation)	65
<b><u>Chapter (4)</u></b>	
<b><u>Zikir – Remembrance of Allah</u></b>	68
Basis for Hand Clapping During Zikir	77
Sama'a	86
Concept of being an Infidel in Islam	95
<b><u>Chapter (5)</u></b>	
<b><u>Procedure for Embracing Sufism</u></b>	101
The Purpose of Sufi Practices	101
The Conditions for Embracing Sufism	105

	<i>Page</i>
Good Companionship for Imbibing Good Behaviours:	
Towards Embracing Sufism .....	108
Seeking the Way as a Murid .....	121
The Need for A Guide or Leader .....	125
<b><u>Chapter (6)</u></b>	
<b><u>Attributes of Qadiriyya</u></b> .....	135
Assabhat (Prayer Counter) .....	139
Wearing of Karrabah Belt .....	141
Use of Flag .....	142
Looking for Assistance .....	144
<b><u>Chapter (7)</u></b>	
<b><u>Biography of Some Sufi Leaders</u></b> .....	147
Sayyid Shaykh Abdul Qadir Al Geylani (1077-1166) .....	147
The Shaikh's Life in Baghdaad .....	147
The Shaikh's Names and Titles .....	149
Sheikh Abdussalam Bn Salim Al-Faituri .....	157
Sheikh Mohammad Sammani .....	163
Sheikh Mohammad Munzali .....	166
Sheikh Muhammad Bin Abdulkareem Almaghili .....	167
Sheikh Muhammad Bello .....	169
Sheikh Abubakar Danmaifarar Kasa .....	186
<b><u>Chapter (8)</u></b>	
<b><u>The Contributions of Sheikh Muhammad Nasir</u></b>	
<b><u>Al-Kabari to The Development of Qadriyyah</u></b>	
<b><u>Brotherhood in Nigeria</u></b> .....	189
Doctrines of Authority and Community in	
Reformed Qadiriyya .....	199
Publications .....	203
<b><u>Chapter (9)</u></b>	
<b><u>About The Author</u></b> .....	213

# **Chapter [ 1 ]**

## ***Tawheed (The Oneness of Allah)***

### ***The Goal of Sufism***

All praise is for Allah, Lord of the worlds Who has no partner in His Kingdom, the only One to be worshipped, The Creator, The Nourisher, The Sustainer, The First without a beginning, and the Last without end, Whose Nur pervades and is All-Pervading, Who created the Nur of Muhammad-e-'Arabi, Sallallahu 'alaihi wa Sallam from His own Nur and made him mercy for all the worlds, may Allah's blessings and peace be upon him for ever and ever more, Aameen.

Sufism, the subject matter of this book, consists of two poles: the doctrine, and the method. The doctrine can be summarized as the intellectual distinction between the Real and the unreal. The basis for this being found in the Shahada: "there is no god but Allah", or "there is no reality but the Reality". The second pole, the method, can be summarized as focusing on the real through remembrance, mentioned or invocation of the Divine name (the Zikiri-Allah).

The focus of this chapter is the Doctrine and the article of faith. In other words it constitute an effort towards the intellectual distinction between the Real and the unreal. The basis for this being found in an authentic prophetic tradition (Hadith) which declared that Allah (SWT) commended that "Know Me pretty well before embarking on worshipping Me".

It is very important therefore, to remind readers of this book that Allah (SWT) sent his Messenger the exalted Muhammad (SAW) with messages to guide people on the right path. Thus are the mercy of Allah on his prophet and us to be exemplary and a source of inspiration for all. This is necessary and important before embarking on the discussion of the principles of Ahlul-sunnah wal Muhammadiyya — strong belief in the existence and oneness of Allah, His Angels, His Books, all the Prophets and the Day of Judgment; as well as good and bad omens.

There is a vast literature on this, as well as various commentaries by learned scholars offering different interpretations of this issue. This tends to often confuse the believer, and as such, it becomes necessary to simplify the issue to provide a background material to understanding the significance of the issue of Tawheed to this book, Al-Miratus-Safiya.

### **The Concept of Allah**

Tawheed is the intellectual discernment between the Real and unreal that enables the servants of Allah (Abdallah) to know Allah (SWT) pretty well. To enable him know the attributes that are ascribable to Him and those that shall never be ascribed to him. It also enables the servant of Allah (SWT) to know the things that are compelled on the prophets and those that shall not be ascribed to them. Tawheed in the real sense of the word is the cornerstone or bedrock for the sincere worshipping of ALLAH. Because it is only when Tawheed is fully entrenched that the worshipping of Allah (SWT) follows.



## **Belief in Allah**

Every Muslim shall believe in Allah (SWT). That he is the Creator of every thing, the Knower of things hidden, Worthy of worship, the Pure especially for His guiding us on the right path. ALLAH (SWT) is informing us in His holy book that "Praise be to ALLAH the one who guide us save whom wouldn't have been on the right path."

A lot of plausible reasons abound from Sharia and informed judgment that confirmed the existence of Allah (SWT). Among the most sound reasons from Sharia that confirmed the existence of Allah is the Qur'anic, verse:

Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! (7:54)

Another plausible instance confirming the existence of Allah (SWT) is where Allah is in conversation with the Prophet Musa (Alaihi Salamu), at a place called Shadiilwadil Aiman as narrated in the Holy Qur'an, 28:30. And Prophet Musa (AS) when the spot, he heard a voice calling him from the right side of the valley in the blessed field from the tree:

"O Moses! Lo! I even I am Allah the Lord of the world!!

Also Allah (SWT) is saying in the Holy Qur'an 20:14 Lo! I even I am Allah. There is no ALLAH Save ME, so serve Me and establish worship for My remembrance.

There also were indications where the Lord (ALLAH) is extolling Himself in these verses: Qur'an (59:23-24) where He states that He is ALLAH, Whom there is no other ALLAH, the Sovereign Lord, the Holy One, Peace, the Keeper of faith, the Guardian, the Majestic, the compeller, the Superb. Glorified be to Allah (SWT) from all that they ascribe as partners (unto Him)! He is ALLAH the creator, the shaper out of naught, the fashioner. His are the most beautiful names. All that is in the Heavens and the Earth glorified Him and He is the Mighty, the wise.

In many Qur'anic verses that confirm the existence of ALLAH (SWT) with the injunction that He shall be worshipped. Apart from these important injunctions in verses of the Holy Qur'an, there are also informed judgments that further confirmed the existence of ALLAH. Among them is creation of existing beings, individual differences in human languages and differences in our appearances. There is no doubt that ALLAH (SWT) created all these. Every one of us knows pretty well that it is not possible to see anything that was neither created nor made.

Once man believes that ALLAH exists he must know His attributes and names. Generally speaking every perfection and absolute goodness belongs to him, and no defect or wrong applies to Him. In specific terms, one shall know and believe the following:

- ALLAH is only one, has no partner or son, and neither gives

birth, nor is He born. He is eternally besought by all and has no beginning or end, and none is equal to Him (Qur'an, 112:1-5).

- He is the Merciful and the Compassionate, the Guardian and the Watchful, the Just and the Supreme Lord, the Creator and the Watchful, the First and the Last, the Knowing and the Wise, the Hearing and the Aware, the Witness and the Glorious, the Able and the Powerful (Qur'an, 57:1-6; 59: 22-24).
- He is the Loving and the Provider, the Generous and the Benevolent, the Rich and the Independent, the Forgiving and the Clement, the Patient and the Appreciative, the Unique and the Protector, the Judge and the Peace (Qur'an, 3:31; 11:6; 35:15; 65:2-3).

Each one of these names and attributes of ALLAH (ALLAH) is mentioned in various places in the Holy Qur'an. We all enjoy the care and mercy of ALLAH (ALLAH) Who is so Loving and Kind to His creation. If we try to count His favors upon us, we cannot, because they are countless (Qur'an 14:32-34; 16:10-18).

ALLAH is High and Supreme, but He is very near to the pious thoughtful people. He answers their prayers and helps them. He loves the people who love Him and Forgives their sins. He gives them peace and happiness, knowledge and success, life and protection. He welcomes all those who want to be at peace with Him and never rejects any of them. He teaches man to be good, to do the right and to keep away from the wrong. Because He is so Good and Loving, He recommends and accepts only the good and right things. The door of His mercy is always open to any who

sincerely seek His support and protection (Qur'an, 2:186; 50:16).

To complete this portion of discussion, some representative verses of the Qur'an may be rendered as follows:

- Allah bears witness that there is no ALLAH but He -and so do the angels and those possessed of knowledge - Maintainer of Justice; there is no ALLAH but He, the Mighty, the Wise (3:19).
- Allah is the Creator of all things and He is the Guardian over all things. To Him belong the keys of the heavens and the earth (39:63 - 64).
- Allah originates Creation; then He repeats it; then to Him shall you be brought back (30:12).
- To Him belongs whatever is in the heavens and the earth. All are obedient to Him. It is He Who originates the Creation, then repeats it for it is most easy for Him. His is the most exalted state in the heavens and the earth. He is the Mighty, the Wise (30:27 - 28).

### **The Fundamental Articles of Faith In Islam**

The true, faithful Muslim believes in the following principal articles of faith:

1. He believes in One ALLAH, Supreme and Eternal, Infinite and Mighty and Compassionate, Creator and Provider. This belief, in order to be effective, requires complete trust and hope in ALLAH, submission to His Will and reliance on His aid. It secures man's dignity and saves him from fear and despair, from



guilt and confusion.

2. He believes in all the messengers of ALLAH without any discrimination among them. Every known nation had a Warner or messenger from ALLAH. These messengers were teachers of the good and true champions of the right. They were chosen by ALLAH to teach mankind and deliver His Divine message. They were sent at different times of history and every known nation had one messenger or more.

During certain periods ALLAH sent two or more messengers at the same time to the same nation. The Holy Qur'an mentions the names of twenty-five of them, and the Muslim believes in them all and accepts them as authorized messengers of ALLAH. They were, with the exception of Muhammad, known as "national" or local messengers. But their message, their religion, was basically the same and was called ISLAM, because it came from One and the Same Source, namely ALLAH, to serve one and the same purpose, and that is to guide humanity to the Straight Path of ALLAH. All the messengers with no exception whatsoever were mortals human beings endowed with Divine revelations and appointed by ALLAH to perform certain tasks. Among them Muhammad stands as the Last Messenger and the crowning glory of the foundation of prophet hood. This is not an arbitrary attitude, nor is it just a convenient belief. Like all the other Islamic beliefs, it is an authentic and logical truth. Also, it may be useful to mention here the names of some of the great messengers like Noah and Abraham, Ishmael and Moses, Jesus and Muhammad, may the peace and blessings of

ALLAH be upon them all. The Qur'an commands the Muslims thus:

"We believe in ALLAH, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob and the Tribes. and that which was given to Moses and Jesus, and that which was given to all prophets from their Lord. We make no discrimination between one and another of them, and we bow to ALLAH (2:136, 3:84; 4:163, 165; 6:84 - 87)."

However corollary to this is the conviction that there is a fine distinction between Messengers of ALLAH and Prophet of ALLAH. A simple explanation is that all Messengers of ALLAH are also Prophets but not all Prophets are Messengers of ALLAH.

**Some few relevant questions are the following:**

- Can a devotee (Abdallah) attained Prophethood ?
- What the difference between Wilaya and Prophethood ?
- Messengers of ALLAH and Prophets are endowed with supernatural powers called Mu-ujiza. What is it?

Pious devotees (friends of ALI AH.. Awliyaullah) are endowed With supernatural power called Karama. What is it?

- What are the distinctions between Mu-ujiza, Karama, Mystery and istidraji?
- What is good deed (Ihsan)?
- What is the difference between faith (iman) and good deed (Ihsan)? (Abal Hassan is to provide literatures on the bulleted lines)



3. The true Muslim believes, as a result of article two, in all the scriptures and revelations of ALLAH. They were the guiding light which the messengers received to show their respective peoples the Right Path of ALLAH. In the Qur'an a special reference is made to the books of Abraham, Moses, David and Jesus. The only authentic and complete book of ALLAH in existence today is the Holy Qur'an. In principle the Muslim believes in the previous books and revelations. The Qur'an was made so by ALLAH Who revealed it and made it incumbent upon Himself to protect it against interpolation and corruption of all kinds. Thus it is given to the Muslims as the standard or criterion by which all the other books are judged. So whatever agrees with the Qur'an is accepted as Divine truth, and whatever differs from the Qur'an is either rejected or suspended. ALLAH says: Verily We have, without doubt, sent down the Qur'an; and We will assuredly guard it' (15:9; 2:75 - 79; 5:13 - 14, 47; 6:91; 41:43).
4. The true Muslim believes in the angels of ALLAH. They are purely spiritual and splendid beings whose nature requires no food or drink or sleep. They have no physical desires of any kind nor material needs. They spend their days and nights in the service of ALLAH. There are many of them, and each one is charged with a certain duty. If we cannot see the angels with our naked eyes, it does not necessarily deny their actual existence. There are many things in the world that are invisible to the eye or inaccessible to the senses, and yet we do believe in their existence. There are places we have never seen, yet we do



acknowledge their existence. Belief in the angels originates from the Islamic principle that knowledge and truth are not entirely confined to the sensory knowledge or sensory perception alone. (16:49-50; 21:19-20.).

5. The true Muslim believes in the Last Day of Judgment. This world will come to an end some day, and the dead will rise to stand for their final and fair trial. Everything we do in this world, every intention we have, every move we make, every thought we entertain, and every word we say, all are counted and kept in accurate records. On the Day of Judgment they will be brought up.

Belief in the Day of Judgment is the final relieving answer to many complicated problems of our world.

6. The true Muslim believes that Qur'an is the word of ALLAH revealed to Muhammad through the agency of the Angel Gabriel. The Qur'an was revealed from ALLAH piece by piece on various occasions to answer certain questions, solve certain problems, settle certain disputes, and to be man's best guide to the truth of ALLAH and eternal happiness. Every letter in the Qur'an is the word of ALLAH, and every sound in it is the true echo of Allah's voice. The Qur'an is the First and most authentic Source of Islam. It was revealed in Arabic. It is still and will remain in its original and complete Arabic version, because ALLAH has made it His concern to preserve the Qur'an, to make it always the best guide for man, and to safeguard it against corruption (cf. 4:82; 15:9; 17:9; 41:41-44; 42:7, 52-53).



It testimony to Allah's conservation, the Qur'an is the only Scripture in human history that has been preserved in its complete and original version without the slightest change in style or even punctuations. The history of recording the Qur'an, compiling its chapters and conserving its text is beyond any doubt, not only in the minds of the Muslims but also in the minds of honest and serious scholars. This is a historical fact, which no scholar from any faith - who respects his knowledge and integrity has ever questioned. As a matter of fact, it is Muhammad's standing miracle, that if all mankind were to work together they could not produce the like of one Qur'anic chapter (2:22-24; 11:13-14; 17:8889).

7. The true Muslim believes in a clear distinction between the Qur'an and the Traditions of Muhammad. The Qur'an is the word of ALLAH whereas the Traditions of Muhammad are the practical interpretations of the Qur'an. The role of Muhammad was to convey the Qur'an as he received it, to interpret it, and to practice it fully. His interpretations and practices produced what is known as the Traditions of Muhammad. They are considered the Second Source of Islam and must be in complete harmony with the First Source, namely the Qur'an, which is the Standard and the Criterion. If there be any contradiction or inconsistency between any of the Traditions and the Qur'an, the Muslim adheres to the Qur'an alone and regards everything else as open to question because no genuine Traditions of Muhammad can ever disagree with the Qur'an or be opposed to it.

# Chapter [ 2 ]

## The Concept of Sufism, its Antecedents and its Bases in the Light of the Teachings of the Qur'an and the Hadith

### Introduction

The *sufi* tradition is a tradition of pure monotheism, taught, exemplified and lived by our beloved Holy Prophet Sayyidina wa Maulana Muhammad Mustafa Sallallahu 'alaihi wa Sallam himself; the *ahlul bayt* (his blessed Household), his *sahaba* (noble companions) Radhy Allahu 'Anhum Ajma'een and the *awliya* (sufi saints), Rahmatullahi 'alaihim ajmaeen.

To be in the *sufi* tradition is to attach oneself to a *sufi shaikh* (spiritual master). A *sufi shaikh* is someone who has adopted the *sunnah* (life-style) of the beloved Prophet Sallallahu 'alaihi wa Sallam in its totality. His *suhbah* (companionship) automatically develops love for Allah, The Glorified and The Exalted, and for Rasulullah Sallallahu 'alaihi wa Sallam, and purifies one's heart of evil and vice, as much as has been ordained by Allah. To have *ta'alluq* (association) with a *sufi shaikh* is to be on the spiritual path (*tariqa*), practicing *tasawwuf* (attempting to live according to *sunnah* both outwardly and inwardly, that is with sincerity and purity of heart) with the help of the *dua* (supplications) of our *shaikh*. If Allah so wills, this leads to spiritual progress and spiritual excellence (*ihsan*) after which Allah Ta'ala showers us with His *'inayah* (special spiritual favours).



Allah *Sub 'hanahu wa Ta'ala* has blessed Muslims with such *mashayikh* (spiritual masters) throughout history in all parts of the world. They have drawn people to themselves through their exemplary life-styles and have spontaneously been identified as *'arifeen* (knowers of spiritual realities and mysteries). Examples of such spiritual luminaries were *Sayyidi wa Imami* Muhyuddin Shaikh 'AbdulQadir Jilani *Rahmatullahi 'alaih*, Sheikh Ibrahim Dasuki, Ahmed Albadawi, Rufa'i and Tijjani, to mention but a few.

Those associated with Muhyuddin Shaikh 'AbdulQadir Jilani are said to be in the Qadiriyyah *tariqa*. *Sayyidi wa Imami* al-Faqih al-Muqaddam Muhammad ibn 'Ali BaAlawi *Rahmatullahi 'alaih* was another great *qutb-ul-gauth* (pillar of spiritual succour). Those associated with him are said to be in the 'Alawiyyah *tariqa*. These spiritual luminaries are as many as the stars in the firmament but some shine more distinctly than others, just as the north star does.

For anyone to claim to be a *sufi* (man of Allah) is really presumptuous. No one ever claims to be a *sufi*. The *shaikh* is ever so humble to make any claim of any sort. But the *sufi saint* (man of Allah) is as evident as the broad daylight. Those who have *ta'alluq* (association) with a *sufi saint* are said to be in the *sufi* tradition.

### **The Origins of Sufism**

Sufism originated as an individual ascetic practice trained in strict discipline under the guidance of known masters in centers and lodges many centuries ago. By the 12th century CE, 6th century AH, sufism had become a legitimate part of orthodox Islam. Because students came from the illiterate masses and not only from

the elite scholarly class, formal Islamic teaching spread through sufism to become available to larger masses, and by the 15th or 16th century Sufism was very popular. Gatherings of these students around the particular master teachers developed into orders. Among the major orders at that time were: the Qadiriyyah, the Rif'iyyah, the Shadiliyyah, and the Suhrawardiyyah, which were highly branched out and established in many different countries from Morocco to India, and the Mawlawiyyah of Anatolia and the Alimadiyyah of the Nile Delta.

The leaders of some of these orders and their branches became reputed as saints who had baraka (divine blessing) of God. Although the hadith connecting Prophet Muhammed with Sufism and sufi teachers and saints is well documented, criticism of sufism as a later addition to original Islam is occasionally wrought. Sufi veneration of saints and shrines is also sometimes criticized by modern Islamic reformers as idolatry.

Sufism is the name given to the mystical movement within Islam; a Sufi is a Muslim who dedicates himself to the quest after mystical union (or, better said, reunion) with his Creator. The name is Arabic in origin, being derived from the word *suf* meaning "wool"; the Sufis were distinguishable from their fellows by wearing a habit of coarse woollen cloth, in time when silks and brocades had become the fashion of the wealthy and mundane-minded, symbolic of their renunciation of worldly values and their abhorrence for physical comforts.

Mystical awareness was certainly present in the Prophet

Muhammad's attitude to Allah, and "mystical" is an entirely appropriate adjective to describe his many experiences of supernatural Presence making contact through him with a message to mankind. The Koran, the book of Allah's revelations to Mohammad, contains numerous passages of a mystical character which the Sufis seized upon eagerly to buttress their own claims to personal trafficking with God.

And when My servants question thee concerning Me—I am near to answer the call of the caller, when he calls to Me; so let them respond to Me, and let them believe in Me: haply so they will go aright. Sura 2: 182

We indeed created man; and We know what his soul whispers within him, and We are nearer to him than the jugular vein. (Sura 50: 51)

All that dwells upon the earth is perishing, yet still abides the Face of thy Lord, majestic, splendid. (Sura 55: 26)

One pregnant context was taken to refer to a pre-eternal covenant between God and man, the re-enactment of which became the earnest aspiration of the enthusiastic Sufi. And when thy Lord took from the Children of Adam, from their loins, their seed, and made them testify touching themselves, "Am I not your Lord?" They said, "Yes, we testify." (Sura 7: 171)

The ascetic outlook and practice, an indispensable preparation to mystical communion, characterized the life not only of Mohammad himself but of many of his earliest followers. Even when the rapid spread of Islam and the astonishing military



conquests of neighbouring ancient kingdoms brought undreamed-of riches to the public exchequer, not a few of the leading men in the new commonwealth withstood all temptation to abandon the austere life of the desert, and their example was admired and emulated by multitudes of humbler rank. Nevertheless with the passage of time, and as Islam became increasingly secularized consequent upon further victories and rapidly augmenting complications of statecraft, the original ascetic impulse tended to be overwhelmed in the flood of worldly preoccupation.

Towards the end of the eighth century a.d. pious Muslims who remained faithful, through the fathers began to form themselves into little groups for mutual encouragement and the pursuit of common aims; these men and women (for there were women amongst them of a like mind), opting out of the race for worldly advancement, took to wearing wool to proclaim their otherworldliness and were therefore nicknamed Sufis. These circles of devotees, and many isolated anchorites besides, appeared simultaneously in various parts of the Muslim empire; anecdotes from their lives and conversations, such as are told in the following pages, constitute the hagiography of Islam. A strong tradition connects the growth of this movement with the Prophet through his cousin and son-in-law Ali ibn Abi Taleb, the fourth caliph whose abdication led to the greatest schism in the history of the faith, the separation between Sunni and Shiite. According to this version, the Prophet invested Ali with a cloak or *kherqa* on initiating him into the esoteric mysteries, imparting to him therewith the heavenly wisdom which transcends all formal learning. In his turn Ali

invested his own initiates, and through them the *selselas* or chains of affiliation passed on the inner lore of mystical truth to succeeding generations. Another prominent figure in some versions of early Sufism is the Persian convert Salman, who is said to have taken part in the great siege of Medina. If any credence can be attached to this legend, Salman would certainly be the first Persian Muslim to become a Sufi; he was the forerunner of a great multitude of Persian Sufis.

### **The Beginning of the Sufi Movement**

The origins of Islamic mysticism can be traced back to the 8<sup>th</sup> century. A consequence of the rapid spread of Islam under the Ummayyad dynasty was the exposure of Muslims to a large number of different ethnic groups and the acquisition of considerable wealth that was the fruit of military conquest. The growing opulence of Islam was symbolised by the relocation of the capital of the empire from Medina to the more cosmopolitan city of Damascus. In reaction to the more worldly outlook of the Ummayyads various groups and figures emerged who encouraged a return to the pure values of the Prophet and the Qur'an. One such figure, Hasan al-Basri (642-728), preached a rejection of the world and courageously criticised those in power when he felt that they were not conducting themselves according to the ethical standards of Islam. A second figure, Rabi'ah al-Adawiyah (d.801), cultivated the attainment of mystical union with God through the love of God. A third, and controversial, mystic, al-Hallaj (857-922), lived as a wandering preacher who gathered around him a large number of disciples.



Such was al-Hallaj's sense of the intimate presence of God that he sometimes appeared to be identifying himself with God. He is reported to have made one statement - "I am the Truth!" - which caused such outrage that he was imprisoned for eight years and in 922 crucified by execution. Al-Hallaj's death illustrates in an extreme way the tensions that would characterise the relationship between Sufi mysticism and the Islamic legal authorities.

The kind of loose master-disciple relationship characteristic of 9<sup>th</sup> century mystical Islam gradually evolved into organised establishments. By the 11th century there were distinctive groups associated with a particular master. These groups, however, were often not cohesive enough to survive the death of the master. It was only in the 12th and 13th centuries that orders emerged which were stable enough to continue after the death of the founder. This continuity was achieved through the current master nominating a successor who would lead the order following the current master's death. Thus, these orders were able to trace their origins through a chain of masters. Such orders were called tariqahs.

The three regions principally associated with Sufism are Mesopotamia (Iran and Iraq), Central Asia and North Africa. The most important orders to emerge out of Mesopotamia are Rifa'iyyah, Suhrawardiyyah, Kubrawiyyah and Qadiriyyah. These are all among the earliest of the Sufi orders. Rifa'iyyah was founded in Basra, Iraq in the 12th century, soon spreading from Iraq into Syria and Egypt. Suhrawardiyyah, also founded in 12th century Iraq spread westwards into India. Qadiriyyah and Kubrawiyyah are both



Iranian orders. Qadiriyyah, the earliest of the two orders, emerged in the 12th century, and spread both eastwards and westwards into India and North Africa. Kubrawiyyah is historically linked to Suhrawardiyyah in that its founder, Nayim al-din Kubra (1145-1221), was a disciple of the founder of Suhrawardiyyah, Abu Najib as-Suhrawardi (1097-1168).

Sufism was transplanted into North Africa as a result of the expansion of the Rifa'i order into Syria and then Egypt. The presence of Rifa'iyyah inspired the founding of other orders. In the 13th century Badawiyyah was founded in Egypt by Ahmad al-Badawi (1199-1276), who acquired a reputation for mysticism and the performance of miracles. This order continues today and thousands of visitors attend its annual festival in Tanta, Egypt.

At about the same time that Sufism was developing in Egypt, it was gaining in strength in North-West Africa through the support of the ruling Almohad dynasty (1130-1269), who ruled over Morocco, Algeria, Tunisia and Muslim Spain. In 13th century Tunisia a certain al-Shadhili acquired a group of disciples and formed who formed the basis of an order that came to be known as Shadhiliyyah. This order continues to flourish in Algeria, Tunisia and Morocco.

In the 18th century the Islamic world fell under the influence of a reform movement called Wahabiyyah. This movement sought to rid Islam of what it regarded as illegitimate innovations such as the worship of saints and to encourage strict adherence to the shari'ah. The spirit of reform spread into North Africa, leading to

the establishment of new orders which rejected the more extreme forms of behaviour characteristic of some Sufi orders. An important order that came out of this context is Tidjaniyyah, which was founded in the 1780s by Ahmad al-Tidjani (d.1815) and which rejected many popular Sufi practices such as the adoration of saints. This order continues to exist today and has spread throughout North Africa and western Sub-Saharan Africa.

Another order of this type is Sanusiyyah, which was founded in Cyrenaica (in eastern Libya) in the 1840s by Muhammad b. ali Sanusi (1787-1859). This order was characterised by the rejection of all forms of luxury and a strong sense of veneration for the Prophet. Following the departure of European colonialists from North Africa in the 1940s and 1950s the Sanusis established the state of Libya. The Sanusis were overthrown in 1969 by Colonel Muammar al-Qadafi. Since then the Sanusis have provided an important source of opposition to the Qadafi regime and survive to the present day in spite of the Qadafi regimes attempt to curtail their activities.

In Central Asia and Anatolia (equivalent to modern day Turkey) a number of major Sufi orders emerged between the 12th and 17th centuries. The earliest of these, Yasawiyyah, was founded in the region now known as Turkestan and played a major role in spreading Islam among the Turkish tribes of Central Asia. Possibly deriving from Yasawiyyah is the Bektashiyyah order. According to tradition, Hajj Bektash, the putative founder of Bektashiyyah, originally belonged to the Yasawiyyah order. Bektashiyyah continues to survive in the Balkan region to the present day.



Another Central Asian order is Chishtiyyah. The origins of this order are uncertain, although the founder is generally believed to be Mu'in al-Din Chishti (c.1142-1236), a native of Sijistan. The order gradually spread into India where it remains today as the largest and most important Sufi order.

Mawalwiyyah traces its origins to the famous Turkish mystic and poet al-Rumi (1207-1273). The order's name derives from the Arabic word Mawlana (our master), a title given to al-Rumi by the order. Mawlawiyyah is based in the Turkish town of Konya. Like many Turkish orders it was effectively suppressed when Turkey became a secular state in 1925. In other parts of the Islamic world the once important order has seriously declined or disappeared altogether.

The Naqshbandis, however, have enjoyed more success. Founded by Baha al-din Naqshband (d.1389) in a village near Bukhara in Central Asia, the order gradually spread eastwards into India and westwards into Turkey. Supported by the Ottomans, Naqshbandiyyah flourished until the demise of the Ottoman empire and the establishment of a secular state under Kemal Ataturk in Turkey. Ataturk regarded the Sufi orders as decadent, reactionary and an obstruction to the modernisation of Turkey. In order to reform the state in 1925 he ordered the abolition of all mystical orders in Turkey.

The Khalwatiyyah order was founded in Persia but spread quickly into Anatolia. Out of Khalwatiyyah two other important orders emerged: Bayramiyyah and Jalwatiyyah. Bayramiyyah was

founded at Ankara in the 14th century and continued until its dissolution in 1925. Jalwatiyyah was founded in the 17th century by Aziz Mahmud Huda'i (d.1628) who was previously a member of the Khalwati order. Like the other Turkish orders it was banned in 1925 by the Ataturk government; the last master of the order died in 1946.

The abolition of these orders in Turkey demonstrates the kinds of pressures they have encountered as a result of the growing strength of secularism in the world during the modern period. In many parts of the Arab world the orders have all but disappeared. In other parts of the Islamic world, however, they have continued. In North Africa and India Sufism has lost the influence they once had but nevertheless remain a part of the religious identity of the area. The continued existence of such orders suggests the inseparability of religion and its mystical dimension.

# **Chapter [ 3 ]**

## **The Rhetoric of the Sufi Tradition**

### **Sufism: Myth Or Mysticism ?**

With more and more interest being shown in Sufism by Muslims and non Muslims alike, we investigate whether or not Sufism is part and parcel of Islam or a Myth introduced by outsiders into Islam to corrupt Islamic beliefs. One thing is for certain that the term 'Sufism', just like 'hadith' and 'tafsir' did not exist in the time of the Prophet (SAW) or during the time of the first Khaliphs but it was used during the period of the four great Imams of Madhabs. Therefore, we shall examine what the four Imams had to say about the Sufi people and their spiritual knowledge or Islamic Mysticism.

Imam Abu Hanifa said "If it were not for two years, I would have perished. For two years I accompanied Jafer as-Sadiq(RA) and I acquired the spiritual knowledge that made me a knower in the Way (i.e. Sufism)." [Ad-Durr Al-Mukhtar, Vol. 1, P43]

It is also mentioned in the book Ad-Durr Al-Mukhtar that Ibn Abidin said, " Abu Ali Dakkak, one of the Sufi saints, received his path from Abul Qasim an-Nasarabadi, who received it from Shibli, who received it from Sari as-Saqati, who received it from Maruf al-Kharqi, who received it from Dawud at-Tai, who received the knowledge, both the external and internal, from Imam Abu Hanifa, who supported the Sufi spiritual path."

Imam Malik said, "Whoever studies jurisprudence and does not study Sufism will be corrupted. Whoever studies Sufism and

does not study Jurisprudence will become a heretic. Whoever combines both will reach the truth." [Kashf Al-Khafa Wa Muzid / Abas, Vol. 1, P341]

Imam Shafi said, " I accompanied the Sufi people and I received from them three kinds of knowledge:

1. They taught me how to speak
2. They taught me how to treat people with leniency and a soft heart.
3. They guided me in the ways of Sufism." [Tanwir Al-Qulub, p405]

Imam Ahmed advising his son said, " O my son you have to sit with the Sufis, because they are like a fountain of knowledge. They recite the remembrance of Allah in their hearts. They are ascetics and they have the most spiritual power." [Ghiza Al-Albab, Vol 1, P120]

He also said about the Sufis, "I do not know any people better than them." [Ibid]

This, then, is the opinion of the four great Imams of Madhab about the Sufis and indeed they themselves were Sufis in their own rights.

But what about the generations after the four Imams, did they accept Sufism or did they discover something objectionable about Sufism.

Imam Ghazali, the Proof of Islam, said, " I knew it to be true

that the Sufis are the seekers in Allah's Way. Their conduct is the best of conduct. Their way is the best of ways. Their manners are the most sanctified. They have purified their hearts from other than Allah and they have made them as pathways for rivers to run receiving knowledge of the Divine Presence." [Al-Munqidh Min Ad-Dalal, P131]

Imam Nawawi said, "The specification of the Ways of the Sufis are five:

1. To keep the Presence of Allah in your heart in public and in private.
  2. To follow the Sunnah of the Prophet(SAW) by action and speech.
  3. To keep away from dependence on people.
  4. To be happy with what Allah gives you, even if it is little.
  5. To always refer your matters to Allah, Almighty and Exalted."
- [Al-Maqasid At-Tawhid, P20]

So far, all the above mentioned are Imams that the Sunni Muslims (i.e. Ahle Sunnat Wal Jamaat) accept, what about the opinions of the Imams of the Salafi, Wahhabi and other non Sunni movements. What do they have to say about Sufis?

Ibn Taymiyah, who deviated from the Ahle Sunnat Jamaat and whom the Salafis and Wahhabis take as their Imam, has said, "Sufism is the science of realities and states of experience. A Sufi is that person who purifies himself from everything which distracts



him from the remembrance of Allah. [The Sufi] is so filled with knowledge of the heart and knowledge of the mind, that the value of gold and stones will be equal to him. Sufism safeguards the precious meaning and leaves behind the call of fame and vanity to reach the state of truthfulness. The best of humans after the prophets are the truthful ones, as Allah mentioned them in the Quran, 'All who obey Allah and the Messenger are in the company of those on whom is grace of Allah: the prophets, the sincere lovers of truth (siddiqin), the martyrs and the righteous. Ah! what a beautiful fellowship' [4:69]...[Sufis] strive to be obedient to Allah. Among them you will find the foremost in nearness by virtue of their striving and some of them are among the People of the Right Hand.'." [Majmu Afatawa Ibn Taymiyya, Vol 10, P497]

Ibn Taymiyya has praised Sufis and Sufi practices in many of his books. He himself claims to be a Sufi Shaykh of the Qadiri Sufi Order. He says, "I wore the blessed Sufi cloak of Shaykh Abdul Qadir Gilani, there being between him and me two Sufi Shaykhs." [Al Mas'ala At Tabriziyya]. Ibn Taymiyya's Sufi lineage is given as follows: Shaykh Abdul Qadir Gilani (RA), Abu Umar Ibn Qudama, Muwaffaq Ad-Din Ibn Qudama, Ibn Ali Ibn Qudama and Ibn Taymiyya. [Majmu Afatawa Ibn Taymiyya, Vol 10, P516]

After Ibn Taymiyya his great student Ibn Qayyim had this to say about Sufis. He says, "We can witness the greatness of the people of Sufism in the eyes of the earliest generations of Muslims by what has been mentioned by Sufyan ath-Thawri, one of the greatest Imams in the 2nd century and one of the foremost legal

scholars. He said, 'If it had not been for Abu Hisham as-Sufi, I would never have perceived the action of the subtle forms of hypocrisy in the self.'." [Manzil As-Sa'irin]

Moving on to the Wahhabi leader Ibn Abdul Wahhab, whose followers we generally know as Wahhabis, and his views on Sufis. His son Abd Allah says, "My father and I do not deny or criticise the science of Sufism, but on the contrary we support it because it purifies the external and the internal of the hidden sins which are related to the heart and the outward form. Even though the individual might externally be on the right way, internally he might be on the wrong way. Sufism is necessary to correct it." [Ad Dia'at Al Mukhthhafa Didd Ash Shaykh Ibn Abdul Wahab, P85]

Coming on now to the religious "reformers" of this century, we see that they all praised and agreed with Sufism, however, the followers of these reformers are under the dilution that their leaders denounced Sufism as being out of Islam.

Muhammad Abduh said, "Sufism appeared in the 1st century of Islam and it received tremendous honour. It purified the self, straightened the conduct and gave knowledge to people from the wisdom and secrets of the Divine Presence." [Majallat Al Muslim, P24]

Rashid Rida said, "Sufism, was a unique pillar from the pillars of the religion. Its purpose was to purify the self and to take account of one's daily behaviour and to raise the people to a high station of spirituality." [Ibid, P726]

Abul Hasan Ali An-Nadwi said, "The Sufis initiate people in Oneness and sincerity in following the Sunnah of the Prophet(SAW), in repentance from their sins and in avoidance of every disobedience to Allah, Almighty and Exalted. Their guides encourage them to move in the way of perfect Love of Allah." [Muslims in India, PP140-146]

Abul Ala Mawdudi says, "Sufism is a reality whose signs are the love of Allah and the love of the Prophet(SAW), where one absents oneself for their sake and one is annihilated from anything other than them. It instructs us how to follow in the footsteps of the Prophet(SAW)." [Mabadi Al Islam, P17]

Further he says, "The Shariah and Sufism; what is the similitude of the two? They are like the body and the soul. The body is the external knowledge, the Shariah, and the spirit is the internal knowledge." [Ibid]

Imam Suyudi: The Imam has mentioned in Book (Ta'ayidul Haqiqatul Aliyya) "that Sufism in it self is a great knowledge, it entails total obedience to the prophet and avoidance of innovations, practicing of self denial, submission to the will of Allah, acceptance of Allah's will, seeking of Allah's love and discarding of materialism. I also realized that, there are some intruders into Sufism, who wore its cloth and introduced what was not among its teachings. This further lead to wrong assertion by some misguided that, Sufism was a bad truck. Sincerely speaking Scholars can easily identify good from ugly. I also examined the activities which are outside the contents of Shari'a and concluded that none of the real

Sufists do practice them. They are only being practiced by pseudo scholars ”

Imam Izzuddeen Bn Abdussalam: Sheikh Izzuddeen bn Abdussalam, said (“the Sufists were following the trucks of Shari’a which would not destroy, while others are following a different truck. The reason for this assertion was Allah’s regards on them, which make them, perform wonders. this is because occurrence of karamah (wonders) is a sign of Allah’s approval on their side. May knowledge be usefull without action in the sight of Allah, wonders could have been granted to wrong doers. Impossible! Impossible!!” (NURUTTAHQIQ OF SHEIKH HAMID ASSAQAR)

### **Bidiat and Sufism**

#### **The Word Bid’at As Mentioned in the Holy Qur’aan**

The literary meaning of Bid’at (in the dictionary) is innovation; novelty. In the following lines we will see where in the Holy Qur’aan this word has been used and with which meaning,

**Says the Holy Qur’aan ;**

“Say; I am no Bringer of New Fangled Doctrine Among the Apostles” (XLVI : 9)

“The Originator of the heavens and The Earth” (II:117)

“But Monasticism (which) they invented - We ordained it not for them” (LVII-27)

In these ayahs from the Holy Qur’aan the word Bid’at has been used in its literary meaning. Its definition in the technical language



of the Shari'at is different. In the Holy Qur'aan it has been used to mean to invent and to create a new thing, whereas its technical meaning is as written in the book Mirqat (under Bab-ul I'tisaam bil Kitab Was-Sunnah) "that belief or action which was not in practice during the blessed age of Rasul Allah(SAW) but was introduced after him". From this statement we can ascertain that Bid'at is of two kinds.

1. Bid'at I'tiqaadi (Innovation in Belief)
2. Bid'at Amali (Innovation in Action)

Now let us see the difference between Bid'at I'tiqaadi and Bid'at Amali.

### ***1. Bid'at I'tiqaadi***

Is that new belief (which is in contradiction with the Holy Qur'aan and Sunnah) which found its way into Islam after the blessed age of the Holy Prophet(SAW). Christianity, Judaism, Zoroastrianism and Polytheism are not Bid'at I'tiqaadi as these beliefs were in practice before and during the time of the Prophet(SAW) and also because they do not claim themselves to be Muslim. Whereas, the Jabriyya, Qadriyya, Batiniyya, Bahaism, Qadyanism, etc., etc., are Bid'at I'tiqaadi (innovations in belief) because they came into being after the blessed age of the Prophet(SAW) and also claim themselves to be Muslims.

### ***2. Bid'at-e-Hasana (Evidence from the Holy Qur'aan).***

Allah Ta'ala says in the Holy Qur'aan :

“And we placed compassion and mercy in the hearts of those who followed him(Jesus), but Monasticism they invented We ordained it not for them- only seeking Allah’s pleasure and they observed it not with the right observance” (LVII-27)

and then He says:

“So We give those of them who believe their Rewards” (LVII-27)

From the above verses we see that the followers of Hadhrat Isa(AS) invented Bid’at Hasana i.e. Monasticism and Allah Ta’ala raises them and also promises them reward. But those who did not foster it (Monasticism) with right observance were reproved.

**Note:** that those who invented this Bid’at are not admonished, but those who did not observe it rightly are reprimanded; This proves that Bid’at-e-Hasana is a good thing and has an incentive for reward.

The first Hadith of Mishkaat-ul-Masabih under Bab-ul-i’tisaam says “Whosoever introduces a new belief in our religion which contradicts with it is rejected”. We have translated the word ‘MA’ in the Hadith as belief because another name for religion is belief, and not as actions as actions are subsidiary and take the secondary place.

Durr-e-Mukhtar (Bab-ul-Imaamat) says, “It is Makruh to pray behind an Imam who is a Bid’ati. Bid’at is that belief(I’tiqaad) which contradicts that which has been conveyed to us from Rasul Allah(AS)”.

This shows that new fangled beliefs are Bid'ats and wherever the Hadiths have mentioned about punishments for Bid'atis these punishments are meant for those who practice Bid'at in beliefs i.e. those beliefs which are in contradiction with Ahl-us-Sunnat Wal Jamaat. A Hadith says, "He who exalts those people who commit Bid'ats has helped in demolishing Islam".

Fatawa Rashidiyya (considered as authentic by the scholars of Deoband), writes in its first volume (Page 90) under Kitabul Bid'at: "Such threats of punishments for Bid'atis are meant for those who have innovated a belief (aqeedh) which contradicts with that of the Ahle-us-Sunnat Wal Jamaat for e.g.. the Rawafidh, the Khwarij, the Mutazila etc."

### ***3. Bid'at Amali (Innovated Actions)***

Is that action which came into practice after the blessed period of Rasul Allah(SAW) be it secular or religious, in the time of the Sahaba-Kiraam or after them. Mirqat Bab-ul-I'tisam says, "In the Shariat Bid'at is that innovation which was not there in the blessed age of Rasul Allah (SAW)". The book Ashi'atul Lam'aat under the same chapter says, "Bid'at is that which came into being after the blessed period of Rasul Allah(SAW)".

So, from the above definitions of Bid'at we see that a Bid'at Amali (innovated action) can be religious or secular but it has to be after the blessed period of the Holy Prophet(SAW) and even that action which was introduced into Islam in the age of the respected Sahaba will be considered Bid'at.

If the innovation was brought into practice in the age of the Sahaba then we should not call it Bid'at but Sunnat of the Sahaba as it is respectful to call it so, though it is a Bid'at-i-Hasana. Because the word Bid'at is mostly understood to mean Bid'at-e-Sai'iyya (vile innovation).

Hadhrat Omar(RA) in the time of his caliphate, called the people to perform Tarawih prayers in congregation(Jamaat), whereas it used to be prayed individually in the time of the Holy Prophet(SAW) and commented on seeing the Jamaat, "This is a very nice Bid'at".

Bid'at Amali (innovated action) is classified in two:

- (a) Bid'at-e-Hasana (praiseworthy innovation) is that action which does not contradict with the Holy Qur'aan and the Sunnah and was brought into practice after the time of the Holy Prophet(SAW). For example, to construct religious institutions, to print the Holy Qur'aan in the press, to hold gatherings of Maulid, to eat nice food and to put on attractive clothes etc. etc., Bid'at-e-Hasana is not only permissible (Jaiz)) but at times it can be appreciable(Mustahhab) and even essential(Wajib) as you will see later on.
- (b) Bid'at-e-Sai'iyya (offensive innovation) is that action which was not in practice in the blessed age of the Holy Prophet(SAW) and which contradicts the Holy Qur'aan and the Sunnah for example to say that Khutba of Eid or Jum'a in a language other than Arabic. Bid'at-e-Sai'iyya can further be classified as Makruh Tanzihi or Makruh Tahrimi or even Haraam.



The first volume of Ashi'atul Lam'aat (Babul I'tisaam) says about Bid'at-e-Hasana and Bid'at-e-Sai'iyya under the Hadith "And every Bid'at is a delusion (misleading)" that any Bid'at which is in accordance with the principles, and canons of Islamic Law and the Sunnah and has been deduced analogically from the Qur'aan or Sunnah(through Qiyas) is Bid'at-e-Hasana and that which contrasts to the above definition is Bid'at-e-Sai'iyya.

A Hadith in Mishkat under Babul-'Ilm says, "He who sets a good precedence in Islam, there is a reward for him for this act of goodness and a reward for him also who acts according to it subsequently, without any deduction from their rewards and he who sets in Islam an evil precedent there is upon him the burden of that, and the burden of him also who acts upon it subsequently, without any deduction from their burdens". From this Hadith we deduce that to introduce a nice action in Islam which is in accordance with the Holy Qur'aan and the Sunnah will induce rewards and to do vice-versa will provoke punishment.

In the preface of the book Shami, under Fazail Imam Abu Hanifa(RA) it says, "The scholars say these Ahadith are the canons of Islam, that is to say, whoever introduces a bad way in Islam he will get the burden of sins of all those who act upon it and whoever introduces a nice way he will get the reward of all those who act upon it until the day of judgement".

An offensive Bid'at is that which contradicts with the Sunnah. Mishkat Babul I'tisaam says, "Whoever introduces something in our religions which is not of it (i.e. not in accordance

with it) is rejected". The book *Ashi'atul Lam'aat* under the commentary of the same Hadith says; "It means that a thing which is not in accordance with Islam or which will alternate the religion". A Hadith in *Mishkat Babul I'tisaam* in the third chapter says, "No people introduce a Bid'at but a Sunnat of its kind is erased from among them, so to hold on to Sunnat is better than introducing a Bid'at." Under the commentary of this Hadith the book *Ashi'atul Lam'aat* says "So if by introducing a Bid'at a Sunnat is removed from among the people then surely holding fast to the Sunnat will lead to the annihilation of every Bid'at.

By this Hadith and its commentary we come to know that an offensive Bid'at is that which will annihilate a Sunnat. For example it is Sunnat to say the Friday or Eid Khutba in Arabic but if someone says it in some other language then it is Bid'at because he has obliterated the Sunnat of saying it in Arabic. So to hold gatherings of Maulid Shareef where the Holy Prophet (SAW) is praised is not Bid'at because no Sunnat has been erased because of it. The difference between an offensive Bid'at and appreciable Bid'at should be well understood because this is where many get confused.

### **Is Sufism Bidia'at?**

For the longest period of Islamic history--from Umayyad times to Abbasid, to Mameluke, to the end of the six-hundred-year Ottoman period--Sufism has been taught and understood as an Islamic discipline, like Qur'anic exegesis (tafsir), hadith, Qur'an recital (tajwid), tenets of faith (ilm al-tawhid) or any other, each of



which preserved some particular aspect of the din or religion of Islam. While the details and terminology of these shari'a disciplines were unknown to the first generation of Muslims, when they did come into being, they were not considered bid'a or "reprehensible innovation" by the ulema of shari'a because for them, bid'a did not pertain to means, but rather to ends, or more specifically, those ends that nothing in Islam attested to the validity of.

To illustrate this point, we may note that the Prophet (Allah bless him and give him peace) never in his life prayed in a mosque built of reinforced concrete, with a carpeted floor, glass windows, and so on, yet these are not considered bid'a, because we Muslims have been commanded to come together in mosques to perform the prayer, and large new buildings for this are merely a means to carry out the command.

In the realm of knowledge, books of detailed interpretation of the Qur'an, verse by verse and sura by sura, were not known to the first generation of Islam, nor was the term tafsir current among them, yet because of its benefit in preserving a vital aspect of the revelation, the understanding of the Qur'an, when the tafsir literature came into being, it was acknowledged to serve an end endorsed by the shari'a and was not condemned as bid'a. The same is true of most of the Islamic sciences, such as ilm al-jarh wa tadil or "the science of weighing positive and negative factors for evaluating the reliability of hadith narrators", or ilm al-tawhid, "the science of tenets of Islamic faith", and other disciplines essential to the shari'a. In this connection, Imam Shafi'i (d. 204/820) has said, "Anything

which has a support (mustanad) from the shari'a is not bid'a, even if the early Muslims did not do it" (Ahmad al-Ghimari, Tashnif al-adhan, Cairo: Maktaba al-Khanji, n.d., 133).

Similarly ilm al-tasawwuf, "the science of Sufism" came into being to preserve and transmit a particular aspect of the shari'a, that of ikhlas or sincerity. It was recognized that the sunna of the Prophet (Allah bless him and give him peace) was not only words and actions, but also states of being: that a Muslim must not only say certain things and do certain things, but must also be something. The shari'a commands one, for example, in many Qur'anic verses and prophetic hadiths, to fear Allah, to have sincerity toward Him, to be so certain in one's knowledge of Allah that one worships Him as if one sees Him, to love the Prophet (Allah bless him and give him peace) more than any other human being, to show love and respect to all fellow Muslims, to show mercy, and to have many other states of the heart. It likewise forbids us such inward states as envy, malice, pride, arrogance, love of this world, anger for the sake of one's ego, and so on. Al-Hakim al-Tirmidhi relates, for example, with a chain of transmission judged rigorously authenticated (sahih) by Ibn Maimun, the hadith "Anger spoils faith (iman) as [the bitterness of] aloe sap spoils honey" (Nawadir al-usul. Istanbul 1294/1877. Reprint. Beirut: Dar Sadir, n.d., 6).

If we reflect upon these states, obligatory to attain or to eliminate, we notice that they proceed from dispositions, dispositions not only lacking in the unregenerate human heart, but acquired only with some effort, resulting in a human change so



profound that the Qur'an in many verses terms it purification, as when Allah says in surat al-Ala, for example, "He has succeeded who purifies himself" (Qur'an 87:14). Bringing about this change is the aim of the Islamic science of Sufism, and it cannot be termed bid'a, because the shari'a commands us to accomplish the change.

At the practical level, the nature of this science of purifying the heart (like virtually all other traditional Islamic disciplines) requires that the knowledge be taken from those who possess it. This is why historically we find that groups of students gathered around particular sheikhs to learn the discipline of Sufism from. While such tariqas or groups, past and present, have emphasized different ways to realize the attachment of the heart to Allah commanded by the Islamic revelation, some features are found in all of them, such as learning knowledge from a teacher by precept and example, and then methodically increasing ones iman or faith by applying this knowledge through performing obligatory and supererogatory works of worship, among the greatest of latter being dhikr or the remembrance of Allah. There is much in the Qur'an and sunna that attests to the validity of this approach, such as the hadith related by al-Bukhari that:

**Allah Most High** says: "....My slave approaches Me with nothing more beloved to Me than what I have made obligatory upon him, and My slave keeps drawing nearer to Me with voluntary works until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks. If he asks me, I will surely

give to him, and if he seeks refuge in Me, I will surely protect him (Sahih al-Bukhari. 9 vols. Cairo 1313/1895. Reprint (9 vols. in 3). Beirut: Dar al-Jil, n.d., 5.131: 6502)--which is a way of expressing that such a person has realized the consummate awareness of tawhid or "unity of Allah" demanded by the shari'a, which entails total sincerity to Allah in all one's actions. Because of this hadith, and others, traditional ulama have long acknowledged that ilm or "Sacred Knowledge" is not sufficient in itself, but also entails amal or "applying what one knows"--as well as the resultant hal or "praiseworthy spiritual state" mentioned in the hadith.

It was perceived in all Islamic times that when a scholar joins between these aspects, his words mirror his humility and sincerity, and for that reason enter the hearts of listeners. This is why we find that so many of the Islamic scholars to whom Allah gave tawfiq or success in their work were Sufis. Indeed, to throw away every traditional work of the Islamic sciences authored by those educated by Sufis would be to discard 75 percent or more of the books of Islam. These men included such scholars as the Hanafi Imam Muhammad Amin Ibn Abidin, Sheikh al-Islam Zakaria al-Ansari, Imam Ibn Daqiq al-Eid, Imam al-Izz Ibn Abd al-Salam, Abd al-Ghani al-Nabulsi, Sheikh Ahmad al-Sirhindi, Sheikh Ibrahim al-Bajuri, Imam al-Ghazali, Shah Wali Allah al-Dahlawi, Imam al-Nawawi, the hadith master (hafiz, someone with 100,000 hadiths by memory) Abd al-Adhim al-Mundhiri, the hadith master Murtada al-Zabidi, the hadith master Abd al-Rauf al-Manawi, the hadith master Jalal al-Din al-Suyuti, the hadith master Taqi al-Din al-Subki, Imam al-Rafi'i, Imam Ibn Hajar al-Haytami, Zayn al-Din al-Mallibari,



Ahmad ibn Naqib al-Misri, and many many others.

Imam al-Nawawi's attitude towards Sufism is plain from his work *Bustan al-arifin* [The grove of the knowers of Allah] on the subject, as well as his references to al-Qushayris famous Sufi manual *al-Risala al-Qushayriyya* throughout his own *Kitab al-adhkar* [Book of the remembrances of Allah], and the fact that fifteen out of seventeen quotations about sincerity (*ikhlas*) and being true (*sidq*) in an introductory section of his largest legal work (*al-Majmu: sharh al-Muhadhdhab*. 20 vols. Cairo n.d. Reprint. Medina: al-Maktaba al-Salafiyya, n.d., 1.1718) are from Sufis who appear by name in *al-Sulamis Tabaqat al-Sufiyya* [The successive generations of Sufis]. Even Ibn Taymiyya (whose views on Sufism remain strangely unfamiliar even to those for whom he is their Sheikh of Islam) devoted volumes ten and eleven of his *Majmu al-fatawa* to Sufism, while his student Ibn Qayyim al-Jawziyya wrote his three-volume *Madarij al-salikin* as a detailed commentary on Abdullah al-Ansar's *Manazil al-sairin*, a guide to the *maqamat* or "spiritual stations" of the Sufi path. These and many other Muslim scholars knew firsthand the value of Sufism as an ancillary shari'a discipline needed to purify the heart, and this was the reason that the Umma as a whole did not judge Sufism to be a *bid'a* down through the ages of Islamic civilization, but rather recognized it as the science of *ikhlas* or sincerity, so urgently needed by every Muslim on "a day when wealth will not avail, nor sons, but only him who brings Allah a sound heart" (Qur'an 26:88). And Allah alone gives success.

## **Over-view of Sufi Practices**

The behavioral absolutes of the shari'ah (Islamic law) set the outer limits that the Sufi must keep within. But the Sufi struggle with one's nafs puts further curbs on the Sufi's behaviour and consciousness. Usually this struggle is spoken of as having two dimensions: negation (nafy) and affirmation (ithbat), corresponding to the two components of the first shahadah (testification of faith), La ilaha (There is no deity) and illa Allah (except for God). In reference to the two kinds of effects of the dominance of the nafs mentioned above, the "negation" can be said to take the form of attempting:

- to control oneself from acting out one's anger or gratifying addictions,
- to negate the thought that one will find fulfillment through these means,
- to negate the sense that one cannot escape one's depression, and
- to give up imagining that God is absent.

The "affirmation" can be said to take the form of embracing and engaging the presence of God in whatever form it may appear within one's consciousness--even in the form of the thoughts that "I am depressed, or "I am distant from God." This unconditional embrace of the presence of God is simply called taslim.

In this regard, the struggle with one's own nafs has been called the greater struggle or greater "holy war" (al-jihad al-akbar) in contrast to the lesser struggle (al-jihad al-asghar), which is



against injustice and oppressors in this world. The concept derives from the popular hadith of the Prophet, in which he said to Muslims returning from a battle, "You have returned from the lesser struggle to the greater struggle." And he was asked, "What is the greater struggle?" He answered, "The struggle against one's self (nafs), which is between the two sides of your body." Needless to say, in Sufism these two struggles are mutually reinforcing and occur simultaneously. In particular, the practice of "engaged surrender" in the "greater" struggle with one's own nafs diminishes certain obstacles in the consciousness of the Sufi, obstacles that--if not struggled against--will hinder the Sufi's capacity to engage in the "lesser" struggle in their life in the world.

### **Karamah In Sufi Practices**

One of the unique points about Sufi practices is the place of karamah in worship. The term Karamah is wondrous act, almost like a miracle. It could happen to a pious, God fearing and up right Muslim. It ultimately allows the beneficiary to perform wonders in accordance with provision of Islam.

### **The Karaamat of the Awliya**

A supernatural act, or miracle, performed by a Wali, is known as karaamat. One must understand that the performing of miracles, is not a necessary condition of sainthood. There are some people, when they read or hear about the Awliya, he/she immediately looks for miracles. They think that since they have not heard of any miracle, that person cannot be a Wali. This is totally incorrect. To deny the karaamat of a Wali is a sign of ignorance and

misguidance, as this is proven in the Holy Qur'an. The Holy Qur'an relates that karaamat of Hazrat Asif Radi Allahu Anhu, who was a Wali from the ummah of Hazrat Sulaiman (Alaihis Salaam). Before a blinking of an eye, Hazrat Asif Radi Allahu Anhu presented the throne of Bilqees, which was in a very distant place, before Hazrat Sulaiman (Alaihis Salaam). (Surah 27, Verse 10) Another narration is when Hazrat Zakariya (Alaihis Salaam) questioned Hazrat Bibi Maryam (Radi Allahu Anhaa), the mother of Hazrat Isa (Alaihis Salaam), about the fruit which were out of season, that he saw in her place of worship. She said that they had come from Allah. (Surah 3, Verse 37).

Imam Bukhari rahmatullah alaihi narrates that the Holy Prophet sallallahu alaihi wasallam said that Allah Taala says, "My servant comes nearer to me by nafl worships upto this that I begin to love him and when I love him I become his ear by which he listens and I become his eyes by which he sees. (Saheehul Bukhari) Imam Muslim in his Saheeh and other scholars in their books narrate that the Holy Prophet sallallahu alaihi wasallam says,

"When Allah Almighty loves a person so he calls Jabrail alaihis salam and says that O Jabrail I love my so and so servant you also love him. Hence Jabrail alaihis salam also loves him. Than Jabrail alaihis salam announces in the skies that Allah Taala loves his so and so servant you also love him than all of the dwellers of skies love him. Then he is made beloved among the dwellers of the earth".

Imam Abu Nuaim in Hilya and Imam Ibne Asakir narrate

from Abdullah inne Masood radi Allah anhu that the Holy Prophet sallallahu alaihi wasallam says,

“Undoubtedly there are 300 awliy (friend) of Allah in his creature and there hearts are the heart of Adam alaihis salam and the hearts of 40 are like the heart of Musa alaihis salam and the hearts of the seven are like the heart of Ibraheem alaihis salam and the heart of the five are like the heart of Jabrail alaihis salam and the hearts of the three are like the heart of Mikail alaihis salam and the heart of one is like the heart of Israfeel alaihis salam. When that one (whose heart is like the heart of Israfeel) dies the one among of three made his representative and when some one dies among these three the one among five is made his representative and when some one dies from five the one among the seven is made his representative and when some one dies from seven the one among the forty is made his representative and when some one dies from the forty the one among the three hundred is made his representative and when some one dies from the three hundred the one among the general creature is made his representative. These are the 356 awliy due to them the life, death, raining and the growing of the plant is happened”.

According to the teachings of the Quran and Hadith karaamat (miracle) is a truth Imam-e-Azam Abu Hanifa writes in his Alfihulakbar that the karaamat of awliya is real but there are some materialists who proclame to be muslim but they deny spiritualism, donot believe in the karaamat of awliya. Here I prove it in the light of the Quran and the Hadith.



Allah Taala says in the Holy Quran, "Sulaiman said, O chiefs : which is of you who may bring her throne to me before they caome to me submitting? One big evil jin said, 'I will bring you that throne b-efore you rise from your sitting and undoubtedly, I am powerful over that, trustworthey. One who had knowledge of the Book said,'I shall bring it to you before twinkling of the eye.' Then when Sulaiman saw the throne set before him said,'this is of the grace of my lord that he may try me wether I am grateful or ungrateful' And whosoever is grateful for his own good.And whosoever is ungrateful,then my Lord is self sufficient All Virtuous".(Sura An-Namal, Verse 38 to 40). In this verse Allah Almighty has mentioned the karaamat of the companion of Hazrat sulaiman alaihis salam.His name was Asif bin Barkhia.According to the commentators this throne was very huge and it was at the distance of 1500 miles away but the friend of Allah brought it before the twinkling of the eye.

Allah Almighty mentiones the story of Maryam radi Allah anha and says, "And shake twards yourself holding the trunk of the palm tree fresh and rip dates will fall upon you". (Sura Al-Maryam, Verse 25). According to the commentators this was dry tree no fruite was on it but when the waliyah of Allah,Maryam radi Allahu anhu shooked it the dates fell down. It was her Karaamat that the dates fell from the dry tree.

Allah Almighty mentions another karaamat of Maryam radi Allahu anhu. He says, "Whenever Zakria went to her place of prayer he found new pro-vision with her.He said,"O Mary! whence came

this to you? She spoke, that is from Allah,'No doubt Allah gives whomsoever He pleases without measure. (Sura Ale-Imran, Verse 37).

The famous commentator of the Holy Quran Imam Ibne Katheer writes from Mujahid Ikrama, Saeed bin Jubair, Abu Shasa, Ibraheem Nakhai, uhak, Qatada, Rabi bin Anas, Atiyah Alaafi and Sudi say that Zakriya alaihis salam found with her the fruite of summer in the winter. (Ibne-Atheer vol 1 page 480). This was the karaamat of Maryam radi Allahu anhu that she had the fruite of summer in winter while no one came to her to give these fruite. There are many other karaamat of awliya have been mentioned in the Holy Quran but I am living those due to the lack of the time. Now i write some karaamat from the book of the hadith.

Imam Bukhari rahmatullah alaih narrates from Anas radi Allah anhu that Usaid ibne Hudair and Ibad ibne Bishr were talking with the Holy Prophet sallallahu alaihi wasallam about their works. This happened in a dark night then both of them came out from that place to turn. Each of them have a small stick in his hand. At once the stick of one among them brightened and both of them walked in that light. when they separated from each other because of the separation of the way the stick of other one also brightened. So each of them walked in the light of his own stick upto he reached his house.

It has been narrated in sharhus sunnah from Ibne Munkadir that the slave of the Holy Prophet sallallahu alaihi wasallam ,Hazrat Safina lost his companion in Rome or he was arrested. He escaped

and was finding his friends At once he saw a lion in front of him so he said, 'O Abul Harith(Lion) I am the slave of the Holy Prophet sallallahu alaihi wasallam and I have faced such and such problem. Listening this the lion came near him and stand side by him. whenever the lion heard a voice he went to that place and after it he again used to walk with him upto Safina radi Allahu anhu reached his companion.

Imam Baihaqi narrates from Ibne Umar in Dalailun Nabuwah that Umar radi Allah anhu sent a campaign and made a person their chief who was called Saria. When Umar radi Allah anhu was delivering lecture he suddenly cried with a loud voice 'O Saria keep the mountain.' After few days a messenger came from campaign and said that O Ameerul Mumineen we faced our enemy. They attacked us and compelled us to run away. All of a sudden we listened a cry saying that O Saria keep the mountain. We touch our backs with mountain so Allah Almighty made them run away.

The difference between Mu'ujizat and Karamah is that, the former emanates from a messenger sent by Allah while the later, as mentioned above occur to a pious person. However, the two share a common base, Qur'an and Hadith. Thus, anybody doubting the existence of Karamah or Mu'ujizat is defying the Qur'an and the Hadith injunctions regarding the two issues. In addition the genesis of karama could be traced to early prophet hood on Earth. In this same vein, a lot of companions of our beloved Prophet (like their predecessors) and the subsequent generations witnessed occurrence of quite a number of Karamah. Below were some examples:



### ***Inner Vision/Unveiling (Alkashf)***

According to Ibn Ajibah (a prominent Sufi author) unveiling, or getting the inner vision, is a direct penetration of mind. This, according to scholars, was an endowment by Allah to some people who devote themselves in true worshipping. The Prophet (S.A.W.) said:

" Fear the inner vision of the believer, because he is guided by Allah ".

The closer one gets to Allah, the high and the power of his inner vision. This was because nothing comes from Allah except the Truth.

It puzzles me a lot whenever I hear Muslims denying the position of unveiling and inner vision due to the lack of scientific evidence. Yet currently the world is enjoying a tremendous technological growth which would seem like miracles and inner vision to our forefathers who have never seen satellite, television, motor vehicles, etc. These developments were not unveiled previously. If Allah can permit non-Muslim to make these discoveries, then surely upright Muslims could be permitted by Allah to unveil and make wonderful discoveries in inner visions.

In the Qur'an, Allah (SWT) narrated the story of Sulaiman and the wild pigeon. The wild pigeon as reported has been granted ability by Allah to discover water in the depths of the earth. This was what made prophet Sulaiman to keep and maintain wild pigeon in all his journeys (Qur'27/16-20). The followers of Prophet

Muhammad (SWT) being the best among all other people were honored and favoured by Allah (S.W.T) to attain the best of unveiling conditions.

Sheikh Yusuf Annabahani narrated a prophetic tradition in his book Hujjatullahi alal alamina, that Abu Hurairah narrated that, the Prophet (SAW) said:

“Certainly, there were people who get inspiration from Allah, if there is one among my people he is no other person than Umar”.

Sheikh Annabahani further said: “Uthman bn Affan was sitting with company of some people, he told them of a person coming with a sign of fornication on his face. All of a sudden, a man came in, the people there asked him about what he did before reaching the place, he said he made a fuss look at a woman. A person asked was it another revelation from Allah? Uthman said no. It is a inner vision of a believer.

### ***Status of “Dream”, “Kashf”, “Ilhaam”***

Whilst mentioning the differences between a “Nabi” and “Wali (saint)”, Moulana Idris Kandelvi (A.R) states on P 118 “Aqaaidul Islam “ that “All the “Ilhaam” and “Dreams” of the Nabi (S.A.W) are “Qat’y - categorical proof”, these are proofs upon (for) the ummat, and the “Kashf” and “Ilhaam” of a wali are zanni-(not finite proofs ), not on any one, let alone on the Wali per se, the Ilhaam is not a proof i.e not compulsory to act upon.”

Mujtahid Sirhindi (A.R) states :” It is commonly agreed that in determining the legality of acts and their priorities (arkan

Shar'iyah) what counts is the Quraan, the Sunnat of the Prophets, and lastly the consensus (Ijma) of the Ummah. No other principle apart from these four, is to be taken into consideration in order to determine the legality of rules. Inspiration (ilham) does not determine the rightness or wrongness of anything, and the kashf of the Sufis does not establish the degree of a rule as to whether it is obligatory or commendable. Saints have to follow, like an ordinary Muslim, the opinions of the great jurists (mujahids). Their revelations and inspirations do not raise their status, and relieve them from following the opinions of the fuqaha (jurists). Dhu- Nun and Bustami, Junaid and Shibli are just at the level of Zayd, Umar, Bakr and Khalid, the common folk, they have to follow the opinion of the jurists in the matters open to legal reasoning" (ijtihaad) Vol. 11:55 (p. 1041).

"In short, what is categorically true belongs to the Quraan and the Sunnah that was given in the indubitable (prophetic) revelation, and was brought by the angel. The consensus (ijma) of the 'ulama' and the ijtihaad of the mujahids is based upon them. Whatever is outside these four principles of the Shariat would be accepted only when it is in agreement with them, and what does not agree will not be accepted, even if the ideas of Sufis are received by them as inspiration (ilham) or revelation (kushuf). The feelings and experiences of the Sufis will not be considered in the Hereafter worth half a penny if they are not attested by Shariat and their inspirations and revelations will not weigh half an ounce if they do not agree with the Quraan." (Sirhindi- Vol 1. P 217)



Hadhrat Mujaddid Alfe Thaani (rahmatullahi alaihi) writes in "Maktoobaat Daftar Awwal" page 335:

"When the statements of the Sufis are not considered as proof or authentic in matters of Halaal and Haraam, how can their rambling in matters of Aqaa'id ever be acceptable?"

Sheikh Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) writes in "Akhbaarul Akhyaar" page 93:

"Since the mere statement of the Peer is not considered as proof (in the Shariah), in fact it is necessary to prove it from Qur'aan and Sunnah, then one is unaware how his (Peer's) statements with regard to Aqaa'id can be regarded as proof. If it is contradictory to the Qur'aan-e-Kareem, then how can it ever be correct?"

It is also clearly reported in "Albalaaghul Mubeen" from Hadhrat Shah Waliullaah Saheb (rahmatullahi alaihi) that the statements of a Peer or Sufi is not proof in Islam. Imaan is to follow the Qur'aan Shareef and the way of the Sahabah-e-Kiraam (radhiAllahu anhum). In this there is salvation. It should be clearly understood that the statements of a Buzrook is not regarded as proof in the Shariah. If an authentic "Khabar Waahid" (Hadith narrated from one source only), is not considered as proof if it is in conflict with the Qur'aan Shareef (or "Mutawaatir" Hadith), then how can the statements of a Buzrook be considered as proof?

If there appears an authentic Hadith from Nabi (sallallahu alaihi wasallam) which explains (gives Tafseer) of an Aayat of the



Qur'aan Shareef, then the view of even the greatest of Mufasssireen will be rejected if it is in conflict to this Hadith.

If an explanation of an Aayat of the Qur'aan Shareef is tendered (by a Mufasssir), which conflicts with another Aayat in the Qur'aan Shareef, which was revealed later and is meant as an explanation to the first Aayat, then this explanation tendered (by the Mufasssir) will be void and spurious. The Qur'aan-e-Kareem is the Kitaab and Speech of Allaah Ta'ala. There can never be any contradictions in the Aayaat of the Qur'aan Shareef. The meanings and explanations of the Qur'aan Shareef are those which appear in latter revealed Aayaat or that which is tendered by Nabi (sallallahu alaihi wasallam) or the Sahabah (radhiAllaahu anhum). The view and opinion of a Mufasssir, regardless of how great and notable he may be, will be rejected if it conflicts with an exegesis given by the Qur'aan Shareef itself, Nabi (sallallahu alaihi wasallam), the Sahabah (radhiAllaahu anhum) or the Taabi'een (rahmatullahi alaihim). (Moulana Sarfaraaz Khan)

### ***Difference between Kashf and Ilham***

"Kashf and Ilham are two separate entities. According to Imam Rabbani, Kashf is nearer to what is termed as sensation by logicians while Ilham is closer to what is called intuition. Probably Ilham is more accurate than kashf because the latter is lifting of the veil from something and the former is a direct inspiration into the heart." - Faizel - al- Bari Vol 1 p 19.



***Ibne - e- Qayam, while discussing Kashf and Ilham writes:-***

“This is not the knowledge of the Unseen but a knowledge which has been put by the Knower of the unseen into an enlightened heart, a heart free from wayward impulses, evil dispositions and superstitious tendencies. These are moral ailments which preclude a heart from perceiving realities”. Kitab - ur Ruh p 29.

### ***Difference between Dream and Ilham***

“Dream can be interpreted in a number of ways and according to certain rules. While every human being sees dreams, Ilham is vouchsafed only to the virtuous and the chosen few” - Fatah - al - Bari Vol 12 p 315.

### ***Ecstatic Devotion***

This term is peculiar to the Sufi circle, and it has several names as Jazbah or Shouq. Each of them is referring to the extent, which a person attained during the performance of Zikir. It is also entails feel of fear in the heart or vibration of the heart when Allah's or Prophet's names are mentioned. This usually occurs to a person performing Zikir due to Allah's greatness, which constantly result in multiplication increase of faith and dependence on Allah alone. The basis of this condition is found in the Qur'an 8/2.

“For believers are those who when Allah is mentioned feel a tremor in their hearts and when they hear His signs rehearsed find their faith strengthened and put (all) their trust in their Lord.” (Qur 8/2).

This is the culture of the serious minded people who



observed and maintained the fear of Allah in their heart while their bodies respond by shocking. The two actions were complimentary, whereas hearts feel a tremor certainly bodies respond through vibrating and shivering, this is natural. Sheikh Abu Madyana Algauth said:

- "Tell those denying the vibrant since as you never test the drink of Cherishers you should just allow us to continue.
- Whenever souls shock in dear love of meeting others, certainly, bodies should vibrate.
- Why don't you look at the bird in a cage, it vibrates when it remembers home.
- It drives pleasure by singing while its entire body responds seriously.
- In the same vein the souls of cherishers, the burning desires move them seriously to the upper universe.
- Do we compel them to be patient is it not possible for he who witnessed the upper universe to take heart.

***Reported Alqahdi Iyadh in his famous book (Alsshifah) that:***

Whenever name of Prophet Muhammad is mentioned in the presence of Imam Malik he instantly get out of control. One day his disciples asked him why? He said: if you had witnessed what I witnessed you should not have denied my action, I witnessed Muhammad bn Munkadeer, the Chief of Qur'an reciters, it is hard to ask him about a prophetic Tradition without him crying seriously. I

also witnessed Ja'afar bn Muhammad ( who was very flexible and friendly) whenever prophet Muhammad's name is mentioned his face turned yellow, I never witness him narrating prophetic traditions without having ablution. The Imam finally said, it is the tradition of Abdurrahman bn Al-Qasim whenever name of the prophet is mentioned, he turned yellow as if is he lost blood, his tongue became speechless in total respect to the prophet (PBUH) Ashshifah VOL.2 P31). I used to visit Sufwan bn Sulaiman (he was among the serious ritualists) whenever the name of he prophet is mentioned in his presence he cried too much and realised a lot of tears.

I also witnessed Imam Zuhri, (who he was so friendly) but the moment name of the prophet is mentioned, he entirely changed and get out of control, a similar condition is reported on Sufwan bin Sulaiman, whose disciples have to disperse before he calmed down. The something happened to Qatadah, the moment he heard of prophet's traditions he began to ululate and vibrate seriously. (Ashshifah P32).

The above quotations were the practical experience of prominent Scholars who were mainly among the immediate generation after the companions of the prophet. It is a clear picture of condition which emanate as a result of a formidable faith and ardent belief in Allah and unflinching support to the prophet (SAW) just like what we saw with the Scholars of Madina; Malik bn Anas and those before him, who practised the content of the verse. Their action has further confirmed that the prophet (SAW) is among



the signs of Allah.

Ecstatic Devotion occurred to a lot of the Prophet's companions as a result of joy and happiness emanating from prayers by the Prophet (SAW) and good tidings to some of them, we have since mentioned of what happened to Ali, Ja'afar and Zayd bn Thabit (may Allah be pleased with them). Among the divisions of condition was SHATAHU (ambiguities) which happened as a result of a Scholar's high esteem for Allah (SWT) this could lead him to pronounce some words that could be regarded as outside the boundaries of Shari'a. However, this type of person could be excused on the ground that he was out of sense as a result of over joy and over happiness, as prophet (SAW) mentioned with regards to a similar occurrence. The Prophet said:

Allah is more joyful with the repentance of his servant than one of you riding a she-camel, suddenly, the she camel escaped with his food and drink to an unknown destination, he gave up and retired to a nearby tree. As he was on that condition he noted the she camel standing by him. He held on to its muzzle and said "O Allah you are my servant I am your Master. He made mistake due to over joy. (Sahih Muslim).

***The saying of the Prophet that:***

He made mistake for over joy, is an excuse to the person as explained by the Prophet, on this basis, Scholars reached consensus that, whoever make a similar mistake could be excused.



***Sheikh Ibrahim Addasuki, in his poem, he recited:***

My cherisher appeared to me at every where direction, I witnessed him every where and at every picture.

He spoke to me and un veiled what was concealed and asked me, do you know who am I? I said you are my desire.

You are my desire and I am you for ever, because today you are my hope and needs.

He said, it is so like that, but when things progress, you are like a replica.

I joined myself with his own and we became one without delution.

I became finished within over existen being.

He made me lost within my self, and I began to ask about my self for I was so busy.

I am the blessed pivot of Allah, a lot turn and revolve on me.

I am the sun of intelligent which never set the post.

All events took place while I was present, with all the differences of opinion

There was never a Juma'at Mosque with out my mimbar being there. And I got my desire in the circle of the prophets.

Yes I live my life of cherishness long before Adam. And I live before other universe.

I was in paradise with lightness of Ahmad on a special Hill

called Durratul Bayda'u.

I witnessed the slaughtering attempt of (Isma'ila) his replacement came as a result of my prayers and devotion.

I was together with Idrith at the time he penetrated into paradise, he was placed in the Firdaus the highest place.

I was together with Isa in his Cradle and Daud was given my nice voice

I was together with Nuh during Tufan.

I am the pivot and Mentor of the moment I am a servant Ibrahim, leader of Tariqa.

Similar words were reported from Sheikh Abdulkadir Jilany (may Allah be pleased with him):.

He gave me cups of drinks and I said to my sweet odour come near me.

He further said:

You have drunk my excess but you haven't got my position and closeness.

Your positions were exalted, but mine have super sided yours.

I enjoyed being alone and close to Allah and He alone direct and protect me.

I am the eagle above nientors who among the Mentors, acquired a status similar to mine?

**I studied extensively and rose through the ranks, and I am blessed by Allah.**

**He (Allah) cloth me with fine dresses and put nice crown on my head.**

**He (Allah) introduced me to old secret, permitted and granted all my prayers.**

**My Tambourine were beaten on earth and on the heaven and the signs of blessings appeared on me.**

**I am a descendent of Hussain and Mikhada is my place. My feet were placed above the necks of men.**

**He appointed me above other pivots and my judgment as supreme. (Alfuyudhatur Rabbaniyah p. 44)**

**In a similar condition, Sheikh Jilany said:**

**I testify that, Allah was responsible for my appointment to exalted position. He appointed me to give command to men.**

**He offered nice drinks to me which was so satisfying.**

**He put the paradise under my control and made me the sharp hard of many a king.**

**Come into our places and enjoy our drinks with cups spreaded all over, and all other people drunks from my excess.**

**I am raised above those claiming Cherishness, and blessed with many bounties. (Alfuyudatur Rabbaniyyah).**

**Sheikh Muhammad Bello bn Sheikh Uthman Dan Fodio said:**



The master has appeared to me in the light of care and love, and imparted on me, a great deal of knowledge.

The Master has appeared to me and said to me come near do not be panic of my punishment and tricks.

He inspired a lot of inspirations on me and made other Messengers to say prayers after me.

He permitted me traveling in the night, I walked up to sidratul Muntaha and get closer to him.

I became an Imam in the entire heaven on the Arsh and kursi.

When you became disturbed, or in anxiety, call us O Bello you will quickly escape.

Remembering of my name is a sources of heart revival, and could lead to attainment of needs.

The above examples indicated the level of cherishness attained by Sheikh Muhammad Bello on Prophet Muhammad (SAW) that condition led him to feel part of the soul of the Prophet.

Moreover, the examples were similar to what happened to the person who missed his she-camel when he was overjoyed and said, O Allah you are My servant I am your Master! The Prophet offered an excuse for him by saying: "He made mistake because he was overjoyed. It is widely acknowledged that he who loses life, and later regained it, would be over joyed and over zealous. If that person is excused on the ground that he regain life, what of a person whose cherishness of Allah and the prophet took over his hearts?"

This is what is known as the Sufism.

It is the general consensus of Scholars that this type of Sufists out burst could be pardoned by giving it good meaning. This is because the practices of Sufists were in line with the teachings of Islam which believes in monotheism.

***Sheikh Abdulganiyu Annabulusi said:***

Do not listen to the Christian belief (of trinity) and dispel the belief of delusion.

And Avoid Mis interpretation of Sufists utterences.

Their utterences were only familiar to those in the circle. However, whatever they say should be interpreted in the light of the teaching of Islam. (Aljannah Fisharhi Idha Atid Dijjint)

Imam Alyafi'i quoted Imam Junaid as Saying:

Our knowledge (Sufism) is in line with the teaching of Qur'an and Sunnah: All other paths (leading to Allah) were blocked except path of those following the footsteps of the prophet (SAW).

Abdul Fayadh said:

Among the signs of true love was complete followership of the prophet (SAW) and emulating his virtues, practicing his traditions, does and don'ts as well. He finally said: The views of Hanafi School of Jurisprudence was, to give good meaning to what Sufists say and offer good explanation to their out burst.

General Views of Scholars on Ecstatic Devotion

We have seen how the prophet (SAW) taught his people to



excuse their fellow brothers who, as a result of over joy utter words which, if interpreted according to Shari'ah, it could be a serious offence. It is also established that a good number of Muslims Scholars considered and abide by the above teaching. In addition, in the subsequent paragraphs we intend to elaborate on the views of Scholars of jurisprudence viz a viz.

### ***Shafi'i School:***

Imam Annawawi said; it is compulsory upon a student to give seventy meanings to whatever his brother say in order to find an excuse for him. This is possible to those who are righteous (Adabul Alim Almuta'Allim).

### ***Malik School:***

It could be deduced from what Imam Al Maqqari, said; that Malik School established a similar view with other Sunni Schools. The Imam said:

The ambiguities of Sufists are subject to good interpretation in accordance with the teaching of Qur'an and Hadith (Idha'atuddijinna).

### ***Hambali School:***

The views of Hambali School were described by Sheikh Abdulkadir Aljilany, who happened to be among the top of its adherents. Sheikh Yahaya Attadhzfi quoted Jilany saying:

Hallaj was executed squeal to the absence of somebody to guide him. If I happened to live in his days, I should have guided



him correctly.”

***Imam Ashsha'arani said:***

The devotional utterances of Sufists could not occur to any body below the status of Istifala, it is the status that permits its occupant to make comments on behalf of souls. Those comments could not be fully understood except to those attain a similar status, who can easily detect where it come from and to where it is going.

In the book Futuhatul Makiyyah of Ibn Arabi, that. Sahl bn Abdullahi Attus tasari, said:

I recognised my students right from the day of “Alastu birabbikum”, I also identified those were on my right and those stood on left. I kept following their movements till today”.

***Allah (SWT) said:***

I called them not to witness the creation of the heavens and the earth nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray! (Qur'an 18/51)

The teaching of the verse was clear that, Allah (SWT) protected the misleads. from witnessing the creation of the heavens, while on the other hand there are some kind of Allah's Servants who had the opportunity to witness the creation with Allah's kind permission. Allah said: “And fear Allah and he will offer you more knowledge.”

According to a divine hadith, “My Servant will continue to draw near me by saying of Supplications to the extent of winning

my cherishness. By the time I cherish him, I will be his listening ears. Seeing eyes receiving hands and his walking feet as well, and the moment he make request, I will instantly grant it, the moment he request for my protection I will protect him. (Bukhari).

In another divine hadith, the prophet (SAW) reported that, Allah (SWT) said,

I enjoy the company of whose hearts relied on me".

Commenting on the tradition above, Sheikh Abdulqadir Jilany said:

"If you are in a position of confirming the truth, the position of subtraction and cleansing, the knowledgeable ones, the sensible Servants of Allah the leaders, the kings the beloved ones of Allah and the Cherishers, the best you can do was to make total submission, fellow the rules and do not make choice but accept their command for both worldly and hereafter affairs.

### **Consensus**

The consensus of opinion of Scholars as well as others particularly with regards to the honouring of Sufis is a clear testimony to their being on the straight and steady fast. Furthermore, the subsequent consensus of opinion of their devotional utterances of Sufists that it should be given good interpretation and meaning should be viewed by the Muslim as the unique Islamic position on Sufism and their out burst.



## **Khalwah (Isolation)**

Khalwa is similar to i'tikaf (praying in isolation) the only difference is that, khalwa may not necessarily be inside a Mosque, and it has no limited days. Some scholars say it must not exceed forty days, (i.e. exact number of days of Musa's (AS) fasting) the minimum being 10 days.

### ***The Essence of Khalwa:***

The essence of khalwa is to clean the heart from Satanic vices, it also provides a chance for one to exercise loneliness and privacy with Allah (SWT) which helps greatly in acquiring of exalted position from Allah and get closer to Him. This could be done under the guide and supervision of a (Sheikh) of refute, who masters the tactics of how to wipe out vices from the hearts. The basis of Khalwa could be found in Qur'an 73/8. Allah said:

“But keep in remembrance the name of the Lord and devote thyself to Him wholeheartedly.” (Qur'an 73/8).

### ***Practical experience of the Prophet on Khalwa:***

In line with the divine directives, Muslims, particularly Sufis, take to khalwa with all seriousness, and complete devotion. Narrated Aisha (May Allah be pleased with her) who said,

“At the initial stage, the Prophet (S.A.W.) used to make true dreams and whatever he saw in his dream would turn to be obvious (just like the appearance of a dawn) he subsequently loved to be alone, he used to stay alone at Garu Hira (a cave on Jabalun Nur) to worship Allah (S.W.T.) for long period before returning to his



family. He also used to carry some provisions along to the cave so was his situation up to the time he received Allah's messages." (SAHIH BUKHARI).

Khalwa is a source of Allah's bounties; which includes among others, inspiration, firmness, truthfulness, awaken heart, fear of Allah, steady fast and all aspects of good virtues. However, it must to be realised that, worship and up rightness are among the pre-requisite of khalwa. This could be deduced from the Prophet example. He devoted his time in staunch worship of his lord and avoided mixing up with people so as not disturb him or dent his desire. The consequences of the Prophet devotion was getting closer to Allah and obtaining of His bounties. Whoever emulate the Prophet in this regard will acquire similar result in accordance with his status.

Al Imam Kashmir while commenting on the above mentioned Hadith said:

"This is in accordance with the efforts of the Sufists and their khalwats. To me, the practice of i'tikaf and khalwa share a close meaning. (Hashiyat Imam Attahawiy.)

*Imam Albusari said:*

"He used to worship Allah through khalwa and devotion since childhood up to adulthood."

Sulaiman Aljamal commenting on the above said:

"The method of prophet's worship was that, he used to spend one month of each year in the Hira Cave. He worshipped Allah in

the Cave through Zikir, and mediation (through) He used to engage in khalwa outside Hira. (Alfutuhah Al Ahmadiyya).

A sizeable number of scholars mentioned the importance of khalwa and its significance. Among them was Imam Ashshafi'i in his famous book, Bustanul

Arifin (The Farm of Knowledgeable) where he said:

"He who wishes to get an awakened heart and pure knowledge, he should engage in khalwa, by avoiding eating too much food, maxing up with foolish people and the misconceived scholars."  
(Bustanul Arifin)

*Sheikh Al-Ghazali wrote in his Ihya Ulumuddini:*

*Imam Algazali said:*

"The significance of khalwa include among others, doing away with the heart disturbances, acquiring of full concentration for listening and viewing. Human heart is like a river where the refined and un-refined water flow into it. However, the essence of Riyad (khalwa) was to clear the river from the un-refined water and the filth which are accumulated in the river. By so doing, the pure water will begin to gush out and flow accordingly. It may not be possible to empty a river while the flow from outside was in progress. However, the water coming was replacing the one going out. The significance of khalwa could be viewed from this angle." (Ihya Ulumuddini).



## **Chapter [ 4 ]**

### **Zikir — Remembrance of Allah**

Zikir is the means by which Stations yield their fruit, until the seeker reaches the Divine Presence. On the journey to the Divine Presence the seed of remembrance is planted in the heart and nourished with the water of praise and the food of glorification, until the tree of Zikir becomes deeply rooted and bears its fruit. It is the power of all journeying and the foundation of all success. It is the reviver from the sleep of heedlessness, the bridge to the One remembered.

The shaikhs strive to remember their Lord with every breath, as the angels are always in the state of Zikir, praising Allah. One of our shaikhs said, "I remembered You because I forgot You for a moment, and the easiest way for me is to remember You on my tongue." If the seeker will mention his Lord in every moment, he will find peace and satisfaction in his heart, he will uplift his spirit and his soul, and he will sit in the Presence of his Lord. The Prophet (s) said in an authentic hadith mentioned in Ahmad's Musnad, "The people of Zikir are the people of My presence." So the gnostic is the one who keeps the Zikir in his heart, and leaves behind the attachments of the lower worldly life.

#### **Mention of Zikir in the Qur'an**

Zikir is mentioned in many places in the Holy Qur'an, and in most verses, what was meant by the word Zikir is tasbih, glorifying; takbir, exalting; tahmid, praising; and praising and praying upon the



Prophet (s).

Allah said in Surat al-Baqara, 152: "Remember Me and I will remember you." [2:152]

He said in Surat ali 'Imran, 41, "...and remember your Lord much and glorify Him in the evening and in the early morning." And again, 191, "Those who remember Allah while standing, sitting, and lying on their sides..." [3:41, 191]

He said in Surat al-Ra'd, 28, "Those who believe, and whose hearts find their rest in the remembrance of Allah--for, verily, in the remembrance of Allah hearts do find their rest." [13:28]

And He said in Surat al-Ah zab, 35, "...and men who remember Allah much and women who remember Him..." And again, 41,42, "O you who believe! Remember Allah with much remembrance; and glorify Him morning and evening." [33: 35, 41-42]

There are many, many other verses of Qur'an mentioning Zikir. Imam Nawawi said in his book, "Futahat ar-Rabbani 'ala-l-Adhkar an-Nawawiyya," vol. 1, p. 106-109, "All scholars of Islam have agreed on the acceptance and permissibility of Zikir by heart and by tongue, for the adult men and women, for children, for the one who has ablution, and for the one without ablution; even for the woman during her menses. Moreover, Zikir is allowed by all scholars in the form of tasbih, tahmid, takbir and praising and praying for the Prophet (s)."

Zikir polishes the heart and is the source of the Divine breath



that revives the dead spirits by filling them with the Blessings of Allah, decorating them with His Attributess, and bringing them from a state of heedlessness to the state of complete wakefulness. If we keep busy with Zikirullah, happiness and peace will be granted to us. Zikir is the key to happiness, the key to joy, and the key to Divine Love.

### **Mention of Zikir in the Sunnah**

According to Bukhari, Abu Musa al-Ash<sup>c</sup>ari related that the Prophet (s) said, "The difference between the one who makes Zikir and the one who doesn't make Zikir is like the difference between the living and the dead."

Tirmidhi narrated from Anas (r) that the Prophet (s) said, "If you pass by the Paradises of Heavens stay there." They asked, "Ya Rasul-Allah, what are the Paradises of Heavens?" He said, "The associations of Zikir!"

Bukhari narrated in his book from Abu Huraira that the Prophet (s) said, "Allah, Almighty and Exalted, has angels who seek the people of Zikir. If they find the people of Zikir they encompass them until they reach the first heaven. And Allah asks his angels, 'What are my servants doing?' The angels say, 'O Allah, they are praising You and glorifying You and they are making Zikir.' Allah says, 'Did they see Me?' The angels answer, 'No, they didn't see You.' Then Allah asks, 'How would it be if they were to see Me?' The angels reply, 'O Allah, if they were to see You, they would be making more praise of You and more glorification of You and more Zikir of You.' And Allah asks 'What are they asking for?' The



angels say, 'They are asking for Your Paradise.' Allah asks, 'Did they see My Paradise?' The angels answer, 'No, Our Lord.' Allah continues, 'How would it be if they saw My Paradise?' The angels reply, 'They would be more attracted and more eager to reach it.' Then Allah asks them, 'Of what are they afraid?' And the angels say, 'They are afraid of hellfire.' and Allah asks, 'How would it be if they saw my Hellfire?' and they reply, 'They would be running more and more away from it and asking more and more protection from it.' Then Allah said, 'I am making you all My witnesses: that I am forgiving them of all their sins.' Then one angel asked, 'O our Lord, there is among these people one who is not from them, he came only to ask for something from one of them.' Allah said, 'Those are my beloved ones who are making My Zikir. Anyone who comes into their circle will be forgiven, and I am forgiving him.'

In Bukhari and Muslim it is narrated from Abu Huraira that the Prophet (s) said, "As my servant thinks about Me so will I be for him. I am with him if he will remember Me. If he calls on Me in himself I will call him in Myself, and if he calls on Me in a group of people, I mention him in a better group in My presence. If he approaches Me one handspan, I will approach him one arm's length; if he approaches Me one arm's length, I will approach him by a cubit; if he comes to Me walking, I will come to him running."

Tirmidhi and Ibn Majah narrated on the authority of Abi Darda that the Prophet said, "Do you want me to tell you of your best deeds, and the most honored and praised and sanctified to Your



Lord, and the highest in its reward; better than spending gold and better than meeting your enemy and cutting their necks in the jihad?" They said, "Yes, Ya Rasulallah." He said, "Zikirullah."

The Prophet (s) said, "Everything has its polish and the polish of hearts is Zikirullah."

Mu'adh bin Jabal (r) said, "Nothing saves you from Allah's punishment except Zikirullah."

There are many, many other hadith about the benefits and blessings of Zikir such that it is impossible to quote all of them here.

#### **From the Sayings of Imams and Scholars about Zikir**

Ibn 'Abbas (r) said "Allah, Almighty and Exalted, put a limit on all the obligations that He ordered human beings, except for Zikir. For it there is no limit."

Ibn Qayyim al-Jawziyya said in his book, Al-Wabil as-Sa'ib, p. 52, "There is no doubt that the heart oxidizes, just as copper and silver oxidize. Its polishing is the Zikir, which will make it like a white mirror. The oxidation of the heart is due to heedlessness and sin. Its polishing is by means of two actions: repentance and Zikir. If someone's heart is cloudy, the reflections of images will be unclear, he will see falsehood as truth and truth in the image of falsehood (batil). When there is too much oxidization on the heart, the heart will be darkened, and in the darkness the images of the Truth and Reality never appear. The best way to polish it is through Zikirullah."

Ibn 'Ata'illah as-Sakandari said, "By Zikir you leave behind

heedlessness and forgetfulness, and you keep your heart Present with Allah, Almighty and Exalted. The best way to approach His Presence is by reciting the name 'Allah,' in the heart or on the tongue, or by reciting any of His Names." [Miftah al-Falah, p. 4]

Abul Qasim al-Qushayri said, "Zikir is the strongest support in the way of Allah, 'Azza wa Jall. No one can reach the Divine Presence except by continuing to recite Zikir." [Risalat al-Qushayriyya]

Mulay al-'Arabi ad-Darqawi said, "Do not say, 'I am nothing'; neither say, 'I am something.' Do not say: 'I need such and such a thing'; nor yet: 'I need nothing.' But say: 'Allah,' and you will see marvels." [Letters of a Sufi Master]

We see from what has been mentioned that all guides and perfect shaikhs advised the seeker in the Way of Allah to make continuous Zikir in all states of their lives and to keep the company of the people in associations of Zikir. We see that the Holy Qur'an and the Sunnah of the Prophet (s) and the scholars are all in accordance on this matter.

### **The Types of Zikir**

Zikir can be done both silently or aloud. The Prophet (s) encouraged people to do both kinds. Among the scholars of shari'ah and the Sufi shaikhs, some preferred the loud Zikir and some preferred the silent Zikir.

#### **Loud Zikir**

Bukhari narrated that Abu Huraira (r) reported that the



Prophet (s) said, "If My servant mentions Me in himself, I will mention him in Myself. If he mentions Me in a group, I will mention him in a group in My presence." We understand from this hadith that to mention Allah in a group indicates loud Zikir. Some scholars determined from this that using loud Zikir is permitted.

Bukhari narrated in his book of hadith, that Ibn 'Abbas (r) said, "In the time of the Prophet (s) the people used to raise their voices in Zikir."

Bukhari narrated in his book of hadith, that Abu Ma'bad (r), the freed slave of Ibn 'Abbas (r), said: "Ibn 'Abbas told me, 'In the lifetime of the Prophet (s), it was the custom to celebrate Allah's praises aloud after the obligatory congregational prayers.'" Ibn 'Abbas (r) continued, "When I heard the Zikir, I would know that the congregational prayer had ended."

Imam Ahmad, Abu Dawud and Tirmidhi related that as-Sa'ib (r) reported that the Prophet (s) said, "Jibril came to me and ordered me to order my Companions to raise their voices in takbir."

It is narrated by Bukhari and Muslim and mentioned by Jalaluddin as-Suyuti, from other collections, that 'Ali bin Abi Talib (r) said, "I asked the Prophet (s) one time, 'O Messenger of Allah, guide me to the shortest way to Allah's Presence, and the easiest way to worship, and the best way for Allah; Almighty and Exalted. The Prophet (s) said, 'O 'Ali, you have to be continuously making Zikirullah, silently and aloud.' I replied, 'O Prophet (s), all human beings are making Zikir. Give me something special.' The Prophet (s) said, 'O 'Ali, the best of what I, and all prophets before me, said



is, la ilaha illallah. If all the heavens and earth were placed on one side of the balance and la ilaha illallah were placed in the other, la ilaha illallah would be heavier. Judgment Day will never come as long as there are people on this earth saying la ilaha illallah.' Then I said, 'How should I recite.' The Prophet (s) said, 'Close your eyes and listen to me reciting la ilaha ill-Allah three times. Then you say it three times and I will listen to you.' Then the Prophet (s) said it and I repeated it in a loud voice."

In the narration of Imam Ahmad and Tabarani this hadith is continued, describing how the Prophet taught his Companions the Zikir. "Ibada bin Samit said that the Prophet (s) said, 'Is there any stranger among you?' And we said, 'No, Ya Rasul-Allah.' He said, 'Close the door.' Then he said, 'Raise your hand and repeat after me La ilaha illallah' We raised our hand and said, la ilaha illallah. Then the Prophet (s) said, 'Praise be to Allah that He sent me to this world with this kalimah, and He ordered me with it, and He promised me the Paradise with it, and He never changes His Promise.' Then the Prophet (s) said, 'Be happy! Allah has forgiven you.'"

Jalaladin as-Suyuti mentioned in an article called "Natijat al-Fikr fi Jahri-dh-Zikir," the Benefits of Loud Zikir, twenty-five authentic hadiths which mention doing loud Zikir.

### **Silent Zikir**

Allah mentioned in Surat al-A'raf, 205, "And remember thy Lord in thy self with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful."

[7:205]

Imam Ahmad narrated, "Abu Huraira reported that the Prophet (s) said that Allah says, 'I am with my servant when he remembers Me and by his remembrance of Me his lips move.'" Commenting on this hadith, Imam Nawawi said, "Allah is with the one who remembers Him and calls Him in his heart, and calls Him on his tongue, but we must realize that the Zikir of the heart is more perfect. The rememberer made Zikir of the tongue in order to reflect the occurrence of the Zikir in his heart. When the love of Allah and His Remembrance overwhelms the heart and the spirit, the tongue is moved and the seeker brought near."

Sheikh Amin al-Kurdi said in *The Enlightenment of Hearts* (Tanwir al-Qulub) p. 522: "The Zikir by tongue, which combines sounds and letters, is not easy to perform at all times, because buying and selling and other such activities altogether divert one's attention from such Zikir. The contrary is true of the Zikir by heart, which is named that way in order to signify its freedom from letters and sounds. In that way nothing distracts one from his Zikir, as the poet says:

With the heart remember Allah, secretly from creation,  
wordlessly and speechlessly.

That remembrance is best of all: out of it flowed the sayings  
of the saints.

"That is why our Naqshbandi masters have chosen the Zikir  
of the heart. Moreover, the heart is the place where the Forgiver



casts his gaze, and the seat of belief, and the receptacle of secrets, and the source of lights. If it is sound, the whole body is sound, and if it is unsound, the whole body is unsound, as was made clear for us by the chosen Prophet (s).

“Something that confirms this was narrated on the authority of ‘A’isha (r): ‘Allah favors Zikir above Zikir seventyfold (meaning, silent Zikir over loud Zikir). On the Day of Resurrection, God will bring back human beings to His account, and the Recording Angels will bring what they have recorded and written, and Allah Almighty will say: See if something that belongs to my servant was left out? The angels will say: We left nothing out concerning what we have learnt and recorded, except that we have assessed it and written it. Allah will say: O my servant, I have something good of yours for which I alone will reward you, it is your hidden remembrance of Me.’ Bayhaqi narrated it.

“Also on the authority of ‘A’isha: ‘The Zikir not heard by the Recording Angels equals seventy times the one they hear.’ Bayhaqi narrates it.”

### **Basis for Hand clapping during Zikir**

Clapping of hands during the conduct of Ibadat is unpermissible to some group of scholars. The basis of this opinion was the Prophetic tradition narrated by Bukhari through Abu Hurairah (May Allah be pleased with him) that: The Prophet (S.A.W) said: “Tasbih (glorifying the name of Allah) is permitted to Men while women should clip their hands.”



Yahaya bn Yahaya said: Narrated Imam Malik from Abu Hazim from Sahl bn Sa'ad Assa'idi that: "The Prophet (S.A.W) went to Bani Auf to re-conciliate between them, when it was time for prayer, the Mu'azzin approached Abubakar (May Allah be pleased with him) to lead people in prayer. While Abubakar began the prayer, he heard too much of clapping from behind, he turned to enquire only to find out that the Prophet had emerged, the Prophet gestured to him to continue, instead, Abubakar raised his two hands in gratitude to Allah over Prophet's permission to continue. Despite this, Abubakar dressed back to join the first line and the Prophet went front to lead the prayers. On termination of the prayers, the Prophet said to Abubakar, "O Abubakar why do you fail to continue leading the prayers when I command you? Abubakar said it is not possible for Ibn Abu Kuhafah (meaning himself) to pray in front of the messenger of Allah. The Prophet said to other Muslims why have you made too much clapping? Whoever has been confronted by anything while praying, he should glorify the name of Allah, the moment he made that, Allah will listen to him, clapping is only permitted to women."

It could be realised that, the prohibition does not apply to each type of Ibadah, as indicated by Imam Nawawi. He said: "It could be deducted from the Hadith that, it is the tradition of the Prophet that, whoever is confronted by anything while praying he should make Tasbih (glorify the name of Allah) while woman should clap her hands by tricking the inner surface of her right hand with the outer of the left hand. She should not strike the inner of both hands in a joking manner. May she does that the prayer could

be invalidated. (Commentary of Imam Nawawi on Sahih Muslim VOL.2 P.146).

The point here is the saying: The Prophetic tradition or "the tradition of the Prophet. This could be applied to some instances such as notifying a caller that he was praying and drawing the attention of Imam etc. This means that men are allowed to make Tashib by saying "SubhanAllah" and no more. The prohibition to clap hands in respect of men is limited to the Salat. But in other forms of Ibadat, it could be permitted such as applauding a speaker or a student for good attainment.

This could be supported by Prophetic traditions Narrated Jabir bn Abdullahi (May Allah be pleased with him) that the Prophet has isolated himself from his family for a period of one month. After expiration of twenty-nine days, the Prophet entered the house compound, we reminded him that today was the twenty ninth day. The Prophet said, "A month is that and this and strike his two hands three times and retained one finger at the last strike.

In another version of the Hadith, that the Prophet (S.A.W) isolated his wives for a period of one month and emerged on the twenty ninth day. Some people said, to the Prophet: "Today is the twenty ninth day, the Prophet said: A Month could be twenty nine days", he later struck his two hands three times with all his fingers.

The two Hadith mentioned above were clear that, the Prophet clapped his two hands and was a clear cut on it's permissibility during lessons. Secondly, the Prophet (SAW) has further indicated that, permission to clap hands was not limited to him alone but to



every Muslim on specific situations this is what led Sufists to emulate the Prophet in the act of clapping of hands as strategy in the conduct of Zikir.

### **Prohibited Movement During Zikir**

Act of reflex during Zikir could be permissible under the condition indicating that it initiates in the course of Zikir and as a result of contact with the creator (Allah). It is also a reflection of what the heart contains of love, happiness and joy with the privacy of Allah (SWT).

Sheikh Abu Saleh, Qaribullah of Sudan said:

“Do not hesitate the reflex of a servant certainly he is free from any blame. And Leave him with his condition.

If you had tested sweet of the cup you will not put blame on him.

The test of this cup is delicious; its Fragrant smell is above the Ambar.”

Similarly, Sheikh Ibn Bash was requested to comment on reflex/movement during Zikir, he replied with the same views of Imam Junaid: Thus:

“There is no blame in the reflex as well as movement, provided they are in the course of Allah. You walk with your two feet; it is incumbent upon whose Master called to get to him (even) strolling on head.”

Sheikh Uthman bn Fodio expressed the same view in his



book (Najmul Ikhwan) emphasising on good intention. He finally said:

“it is necessary to repose good expectations in those performing Zikir.”

Imam Ahmad bn Hambal was asked that: “some people begin to reflex immediately they hear Allah’s name.” He said:

“Allow them to enjoy with their Lord. Whoever tested the bounties of Allah must to express happiness through movement and reflex. (Nay to those whose hearts were hard against the Zikir of Allah, those were in the impeccable astray). No body will go against the act except those who never test it.”

Narrated Imam Ahmad that: “A group of people from Abssynia were reflexing in the prophet Mosque in front of the prophet, they were shaking with vigour and uttering some words in their native language. The prophet (SAW) requested a translation of what they were saying? (The companion) replied that, they were saying “Muhammad is an upright Servant” upon learning this the prophet allowed them to continue and did not hesitate their action.

It is emphatically clear that sayings, actions and tacit approvals of the prophet were among the approved sources of Shari’a in Islam. Therefore, his endorsement of this action implies that, it is quite acceptable in the Shari’a provision.

### **Shaking and Vibration during Zikir:**

Similarly, it could be deduced from above that shaking and vibration during singing of praise to the prophet (SAW) are



permissible, because it make body lively and assist in awakening the heart. As a result of these, the fear of Allah and discipline dominate the heart.

#### Demonstration of Shaking Body, Vibration Movement and Reflex by a Group of Companion

Another strong point relied upon by some Scholars on movement, reflex and shaking or vibration during Zikir was the issue of Ja'afar bn Abi Talib (Brother of Ali bn Abi Talib) when the prophet said to him "Your body structure and behaviour were similar to my own. "On hearing this from the prophet, Ja'afar began to vibrate and reflex seriously in front of the prophet (SAW) to express joy and happiness. The prophet (SAW) did not show sign of disapproval, rather he acknowledged his action.

Sheikh Nasiru Kabara said:

"Jafar al – Murtadha vibrated when the prophet made a good remark on him".

Another point to support the legality of reflex was what happened during disagreement between three companions (i.e Aliyu, Zaid and Jafar) as to who would take custody of Hamza's daughter. However, the matter was referred to the prophet for judgment. The prophet said to Ali, "You are part of me and I am part of you". Ali vibrated. The prophet further said to Jafar "Your body structures and behaviours were similar to mine". Jafar also vibrated. The prophet also said to Zaid "You are our brother and servant" Similarly, Zaid vibrated behind Jafar. (Musnad).



Some critics may say all the above actions happened at a specific time to a specific people. This observation is quite in order and is true. Let us remember that, reflex and vibration do not occur to any person but to particular/specific people during the mentioning of Allah's Names, Zikir.

Take for example the situation of prophet Musa (SAW) when he became over joyed during a session with Allah (SWT) his entire body became weak to the extent that he fell down and fainted. If this could happen to the Prophet of his calibre, what of to an ordinary person?

Abu Arakat said: "I said Fajr prayers together with Ali (May Allah be pleased with him) after terminating the prayers, he turned right for long as if he was disturbed. And at the sun rose he stood and said a supplementary prayer. He moved his spear and said; by Allah! I witnessed the companion of prophet Muhammad (SAW) they look always yellow, disheveled and dusty. They spent nights in prayers and reading of the Holy Qur'an, their heads and feet alternate each other. The moment it is down they mentioned Allah's names, they vibrated and fluctuated like the trees on a windy day, their eyes released tears.

The above quotations were sufficient enough to convince one to accept that vibration, reflex and any form of movement were contained in the Sharia provision. And whoever claim other wise should be requested to state his points to counter those mentioned in the book. The much desired upon each Muslim was to make sure that, he performs the Zikir in compliance with Allah's command, of



**Zikir standing, laying or on a sitting condition.**

### **Conditions for Zikir for Adherents**

Islam, as a religion, equalizes woman folks with their male counter parts in terms of rituals, such as the proclamation of Kalimatushshahada, Salat (prayer) giving of alms (Zakat) fasting and the performance of pilgrimage to the Holy Land (Hajj). This indicates that, gender parity is immaterial, as women are allowed, like their male counter parts, since the days of the prophet, to attend to the prescribe prayers at Mosque. The permission is extended to them to perform the pilgrimage, conduct I'tfikat in mosques, acquire knowledge, participate in the holy War (Jihad) and other Muslim festivities of commemorating the birth day of Prophet Muhammad (S.A.W) and other pious Muslims.

The essence of the gatherings was to learn about the prophet life, history of good virtues, efforts, Ibadats, etc. This will have great impact on a Muslim listener to make effort in emulating the prophet (S.A.W). Both males and females and partake in Zikir. The presence of women to the places mentioned must to be under some laid down conditions:

- They should isolate themselves away from male.
- They should seek permission from their husbands, or parents (as the case may be)
- They should not be seated in the mosque provided they are in their period.

Imam Bukhari related a tradition in his book in the chapter



discussing the permissibility of attending Muslim festivities to menstruating women:

Narrated Muhammad from Abdulwahab, from Ayuba from Hafsat, She said: "we used to prevent our girls from attending the two Eids. Later a woman arrived Madina to stay with her sister. The husband of her sister was fortunate enough to have attended twelve (12) number of wars with the Prophet (SAW) and his wife participated in six wars. The woman said: "we used to look after the sick warriors and give first aid to the wounded ones". My sister asked the Prophet (SAW) thus: is it harmful to one of us (Woman) if she could not get gown to stay at home? The Prophet said: "Her friend should help her to get one (Gown) and attend muslim festivities". When Ummah Attiya came I asked her "have you heard this from the Prophet (S.A.W) she said: "Certainly, I heard him saying that attend Girls who attain the menstruating stage should be allowed to attend Eids. Hafsat exclaimed that: menstruating girls? Ummah Attiyah replied: Were they not allowed attending Arafat and so and so. (SAHIH BUKHARI VOL.I).

Form the above Hadith, the woman companion has informed us that: Her sister participated six times at holy war and beside her there were others who treated the sick. The Prophet further stressed the importance of women attending to Muslim festivities by saying "Her friends should help her with one (gown) and attend festivities." There is no better festivity than attending places where the biography of the Prophet is recited for emulation by Muslim ummah.



## **Sama'a**

**Definition:** To hear a sound and understand a meaning. Sama'a is defined as, listening to something and obtaining a good meaning out of it which would have an impact on your mind. It could bring you an admonishing Zikir as a result of listening to a sound of Bandeer, Amfas, Damdama Karer and the likes, Examples of these were:

"When the twentieth of the month of Sha'aban pass, you should eat both in the morning and in the night".

### **Example of Sama:**

By the time a sufi heard of this, he became fearful and excited" This was because he understood from the word. "twenty" that "twenty years has passed with him; he was supposed to be serious enough in the worship of his master, so as to get near him. before the death take it toll.

The saying of Imam Aliyu bn Abi Talib, when he heard the sound of an iron-sheet struck; He said to Jabir, have you got the meaning of an iron-sheet struck? Jabir said; Allah and His Messenger know better. Aliyu said, the iron-sheet struck is saying:

Verily Verily Verily Verily,

And Truely Truely Truely,

That, this World has deceived us, it made us to forget and it diverted our attention.

We are not aware of what we have done the Sons of the

World be careful, weigh what would come and evaluate.

To me, the under quoted verse is clearly referring to this type of Zikir”.

### **Qur’anic Basis of Sama:**

Those who listen to the word and follow the best thereof those are the ones whom ALLAH has guided and those are men of understand. (Qur. 39/18).

A group of commentators on the Holy Qur’an, were of the opinion that, the verse was the basis of Sama. Among them were Imam Algazali in his book Ihya’u Ulumuddin and Sheikh Isma’ila Haggi in his book Ruhul Bayan.

Imam Ahmad Assawi mentioned a similar stand in his commentary on the verse:

He said the Arabic word (AH) Awwah is derived from Atta’awuh which means Exclamation and constant saying of AH, there was also a different view.

On the basis of the above, constant saying of AH: AH: is another form of Zikir, similarly the groan of a palm tree which occurred in the prophet Mosque could be of this form..

### **Hadith Bases for Sama’a**

Narrated Imam Suyudi: The prophet (SAW) visited a sick companion, the sick was making a strange breathing, the rest of the companion tried to stop him. The prophet (SAW) said (to the companion) “Do not stop him because meekness is among Allah :



names (Anin is Among ALLAH'S names).

Abdul'Aziz, in a sound Hadith said, a group of Ansari girls (people of Madinah) were beating up tambourine in front of the prophet (SAW) at his residence and he did not show disapproval. It was reported that Abubakar (may Allah be pleased with him) attempted to desist the girls from beating the tambourine, the prophet said to him allow them, it is the day of festivities. However, whatever is permitted on the days of festivities, it is permissible on any other days.

Narrated Anas bn Malik, (may Allah be pleased with him) that, the prophet has passed through the passages of Madinah, he discovered a group of girls beating tambourine and reciting the under mentioned poems:

"We are a group of girls from Banin Najjar

Bravo O Muhammad a good neighbour".

Narrated Imam Albukhari: that the prophet (PBUH) said: "Announce weddings in the mosque and beat up tambourines for it."

Narrated A'isha (The widow of the prophet) (SAW) that Abubakar (her father) paid her a visit at Muna (during Hajj exercise) upon entering to her tent he found two girls, beating up Tambourine and reciting poems while the prophet was covering his body with cloth, Abubakar stopped the girls, instantly, the prophet unveil the cloth (which was covering his face) and said O Abubakar allow them, it is the days of festivities (Bukhari and Muslim).

Going by these two traditions one can easily conclude that



Damdama and Amfas are forms of Zikir. This is what made Sheikh Muhammad Nasiru Kabara to make the following comments:

And do not defy the amfas type of zikir for Prophet Ibrahim is among its advocators.

His persistent saying of AH is his actual amfas, couple with the burning of his intestines.

Imam suyudi reported a prophetic tradition on that issue which says: Allow him to breath, because anin (meek) is ALLAH'S name.

Certainly the permission by the prophet to beat up tambourine in this all important place and at his presence, justify that tambourine could be beaten in any Mosque and at any holy place.

Moreover, Sama, has a serious influence on the heart of a believer because it soften and guide it to the straight path. Allah (SWT) mentioned the dividends of a participant in the Sama'a that he is among those guided by Allah and those with cleansed mind. Allah SWT said:

So announce the Good News to My Servants -- Those who listen to the Word and follow the best (meaning) in it: those are the ones whom Allah has guided and those are the ones endued with understanding. (Qur 39:17 and 18)

This is the meaning of Sama'a which eventually guides and leads to the right path. As mentioned in the (Awarif Alma'anif). Sama could be un-permissible while it goes out of the boundaries of



Sharia, such as beating of a tambourine for worldly purposes, giving description of women, eating, or drinking the un-lawful etc.

It is in this regard, that Sheikh Muhammad Nasir Kabara was quoted as saying:

“He who beats the tambourine for the purpose of play or deceit, we absolve ourselves from him; If he repents from his selfishness, he would be re-considered among the travelers (Arrisalatul Kabariyya).

This is a clear cut on the permissibility of SAMA, for it happened in the presence of the prophet (S.A.W) himself, he even gave a tacit approval on the issue and subsequently desist Abubakar from stopping them. However, the prophet's action is viewed to mean an unrestricted permission to beat up tambourine even in the Mosque. This was due to the consensus of opinion of Scholars that, the place containing the body of the prophet was the most purified place on earth. The prophet said: “Between my grave yard and my Mimbar there lies the garden of paradise”.

### **Shari'a Position On Recitation Of Verses And Sama In The Mosque:**

It is permissible to conduct the Recitation of Verses which diametrically consist of information on the beauties of Islam, or on Islamic knowledge, such as theology, jurist prudence, praising the personality of the prophet (SAW) and mentioning of virtues of the prophets companions inside Mosques.

### **Practical example of permitted poems:**

Narrated Anas bn Malik (May Allah be pleased with Him) that, verily, the prophet participated actively in carrying and supplying of blocks during construction work of his Mosque ( at Madina) The prophet and his companions were reciting the following verses: -

“Our Lord: the generosity in the hereafter is above all generosity,

O our Lord assists the helpers and the immigrants.”

Narrated Sheikh Abubakar Al Anbar, that, on the day Ka'ab arrived Madina seeking repentance, he recited verses of his popular poem: “Banat Su'adu” in front of the prophet. However, as soon as he reached this verse: innar rasula la saifun yusta 'da'u bihi muhannadun min suyufil hindi maslulu.

(Certainly, the Prophet shines and brightness like an Indian sword).

Upon hearing this, the Prophet, as a sign of acceptance, gave him his blanket and asked him to replace Allah's sword for Indian sword. The blanket was later sold at the rate of twenty thousand (20,000) dirhams.

Narrated Aisha, (May Allah be pleased with her) the Prophet (S.A.W.) used to place a mimbar ( ) for Hassan bn thabit in the Mosque to recite verses in defence of Islam and the Prophet. The Prophet said, verily Allah does support Hassana with Angel Jibril in defense of Prophet S.A.W.



Narrated Anas (May Allah be pleased with him) that, the Prophet (S.A.W.) was on a journey, in company with some companions, a boy by name Anjasha was reciting some verses (to encourage them) (the Prophet upon noticing the speed of the journey) said to Anjasha, "be lenient with the weak." Abu Qilabati said He meant "women".

The above quoted traditions were very clear on the issue of reciting verses and sama inside Mosques. However, it is left to the Muslims to emulate and consider Hassana as their model to compose poems to extol the virtues of the prophet and his companions and other up right people as well.

### **Works on Sama**

A lot of pens were skeptical on the position of Sama in accordance with the scope of sharia. Here are the names of some works, which particularly touched with seriousness the issue of Sama.

Kashf Algina Al Masdul Fi Hukmis Sama Al Maqbul by Sheikh Muhammed Jammel El kahadeeb Addimasqi.

Najmul Ikhwan Yahta Duna Bihi Bi Uznil Lahi Fi Umuriz Zaman: by Sheikh Uthman bn Fodio.

Fathul Ladeen Al Qadeer, Fi Kayfiyatiz Zikri Bil Bandeer.

### **Extracts:**

Let me extract from some the above mentioned books: -

## **Kashf Al Gina:**

The author of the book mentioned that a group of women beat tambourine and recited verses of poems in appreciation with the coming of Prophet Muhammad (PBUH) to Madinah:

A full moon has reached us,

From Theniyyatul Wada'a

It is compulsory upon us to show our appreciation to the caller to Allah's path,

O you who is sent upon us you have brought a simple instruction.

They were saying the above quoted in full appreciation with the coming of the prophet (SAW) in a permissible manner. More so, in receiving this type of poems, it may be permissible to include reflex movement and whispering.

Najmul Ikhwan by Sheikh Uthman bn Fodio.

The author of the book is Sheikh Uthman Bin Fodio. He quoted a number of prophetic Traditions as well as view of some re-known scholars on the issue of Sama (Tambourine).

The Sheikh quoted Bin Arabi's book Al-ahkam thus: "Beating of Tambourine is of two types, beating it for the purpose of encouragement to the worriers in the war front, and beating it during weddings both are permissible when pure words are used and no mixture of women and men."

Sheikh Abdul'aziz mentioned in his famous Book (Addurar



Almaltakidah) beating of a tambourine is permissible during wedding as reported in the Hadith. This permission is indicating that, beating of tambourine is not limited to wedding but in all occasions and to all men. This was because Sharia is general. Commenting further, Sheikh Uthman said: "the just view on the issue of Sama was permission. There was no prohibition in the Shari'a" it was reported that, the prophet (PBUH) listened to the poems of Hassan bn Thabit, and others. In addition tambourine was beaten in his presence and in essence, what ever resulted in awakening of heart and bringing them together is not only permissible but a gate way leading to goodness (Najmul Ikhwan).

#### **Sheikh Ahmad Tijjani and Sama**

Sheikh Ahmad Tijjani The Founder of Tijjaniyya was requested to make comment on Sama. As reported by his disciple, Aliyu Harazimi:

You should know that views of the Scholars differ on the issue of Sama, including those with deep knowledge on the attributes of Allah, the well guided ones, those who stood by the side of Allah and are cleared from selfishness, some of them said, it is permissible, some went to the extent of forbidding it and baling it's adherents, while some dislike it and others promote it, but non of them regarded it compulsory. He went ahead to mention a group of well-learned Scholars who promoted and participated in the Sama. He said, quite a number of Scholars obtain Allah's bounties by attending to Sama which lead them to attain high positions that could be attained through any other form of worship" (Jawahirul



Ma'ani, VOL. I p. 180).

### **Concept of being an Infidel In Islam**

It is often the case that those who did not fully understand the concept and practices of Sufism label Sufi adherents as infidels. This is wrong. The idea of calling a Muslim an infidel originated from the time when some people from amongst the Muslim misinterpret the Qur'an and the Hadith of the prophet to favour their ideologies and or doctrine. To this course, who so ever goes parallel to their ideology they deemed him an infidel these idea spread all over the Muslim Countries and Nigeria inclusive.

On this note, our dear Muslim brothers should note that a person who believe in unity and the existence of Allah as the creator, the cherisher is veru wrong to attribute infidelity on such a person. Moreso, infidelity should not be conferred on anybody unless with a genuine and concrete to thet course established by the Qur'an and Hadith. This is the reason why even "Hadd" which is Qur'anic injunction is not imposed in person by a mere suspicion or accusation.

Prophet Muhammad (SAW) said, "do not implement "Hadd" by circumstantial evidences" therefore calling a person infidel despite his believe in Allah (SWT) without an established fact is more dangerous than imposition of "Hadd" on a person under circumstantial evidences especially because believe in Allah is something which is directly connected to heart. That was why prophet Muhammad (SAW) discouraged us from attributing infidelity to a believer where he said "he whoever called a believe



infidel, shall be on either of the two depending on where rests the validity of the concept". It is in this regard that Sheik Ashshaukani stated in his book Assailu Al Jarari, that "it is not good for a person who believes in Allah (SWT) and the day of judgment to be changed with infidelity without concrete evidences. Prophetic tradition has it that "if a Muslim call another Muslim infidel one of them must bear the infidelity". The two authentic narration of tradition (Buhari and Muslim) narrated that "he who call a Muslim infidel or the enemy of Allah while he is not, the infidelity is to the sender, therefore, a Muslim will never be infidel unless he possessed the conditions which made him to be infidel one of which is confirming directly what is actually in his mind". The Holy Qur'an, Allah (SWT) in Suratul Nakhal verse 106 said that, whoever disbelived in Allah after his belief except him who is forced therefore and whose heart to disbelieve on them is worth from Allah and theirs will be a great termen. Another example that shows the denger of changing a person who has belief in Allah (SWT) with infidelity is one prophetic tradition narrated by Imam Al-Buhari in which Abu-Sufyan said, that he heard Usama Ibn Zaid saying that," Prohet Muhammad (SAW) sent us to HIRQA and some people attacked us on the way we defend ourselves and overcome them. We even catched one of them who instantly proclaimed KALIMATU-ASHSHAHADA. My colleagues decided to let him go but a killed him on the assumption that he only proclaimed the Word to save himself. When we came back we narrated the whole incident to the Prophet. The prophet reacted instantly and said, you killed a person who proclaimed Kalimat-



Ashshadada and repeated it about three times. I become tarrably worried and a felt as if, I was not a Muslim till after that incident". From the foregoing, we can understyand how the prophet exprewssed his mood over dthe killing of a person who proclaimed kalimat-Ashshahada. The Prophet did not mind to investigate aboput the person prayer, pasting or any other obligatory requirements. Therefore, what our Muslim brothers in Nigeria doing by calling a person who believe in Allah Infidel simply on ideological complict is contarary to the Islamic teaching.

A question was put to Sayyadi Ali (KarramAllahu Wajahahu) concerning the people that betrayed him that are the infidels or minafukun he answed them that they are neither of the two. They were only considered as people who found themselves in crisis as result of which then become dominant just like blind or doom.

Yazeed Al-Raqashee informed Imamu Malik (PBUH) and said, "oh Aba Hamza, some people are charging us with infidelity". Malik replied that, "those are the most dangerous of all people".

Imam Ahamad Ibn Hambal said, the issue of prohibiting compulsion, rewarding, infidelity and punishment are things which directly come from Allah (SWT) and his Prophet Muhammad (SAW). The people are therefore only to follow what Allah (SWT) and his Prophet commended them to do or not to do.

Imam Al-Ghazali also said, what people are suppose to do is to refrain from charging a person who believe in Allah (SWT) with infidelity since they believe in Allah And Prophet Muhammad



(SAW) as his last messenger; they should also pray and perform all the obligation. These are what Islam is calling us for and also what we look forward to achieve now is unification. The idea is just propaganda of Jews put forward in to the minds of our Muslims brothers to cause confuse among the Muslims for the accomplishment of their goals.

Shiek Addarraka Muhammad bn Alawy Al-Maliki Al-Hasani states in his book ATTAHZIR MINAL MUJAZIFAT BIT TAKHFIR that, Ibn Abdul Wahab disassociate himself from the claim which some people relates to him, that he said to call Muslims infidels. He further said, " I have heard about what Sulaiman Ibn Suhaim state in his letter to you claiming the contents to be my words which reads thus: I condemn the four schools of thought; that if chanced, I will destroy the tomb of the prophet and discourage people from visiting it, that I challenged visiting grave yards of parent and the relative; that I regard anybody who swore with Anything other than Allah as infidel; that I referred to Ibn Al-Farid and Ibn Al-Arabi as infidels; and I will burn Dalailul Khairati and Al-Raudhil Rayyaheen which was even claimed to have said that I named it Raudil- Shayadeen. Ibn Abdulwahab distorted all these claimes and confirtmed it as a mere allegation. He confirmed never to have ever made such comments. Therefore, if Ibn Abdulwahab could dissociate him self from making such comments, what is then the standing point of of the people claiming to be his followers and yet call a Muslim infidels? If what Ibn Abdulwahab said is true he is therefore a sin-free. However, those who still maintain the views are the sinners.



The issue as stake now is for Muslims to bid bye-bye to all that had happen and join hands together agaist the enemy of Islam. These we can achive through propagation and preaching in good manner and wisdom as commended by Allah that, "invite (mankind, O Muhammad) to the way of your Lord(i.e.) Islam with wisdom (i.e the devine revalation and the Qur'an) and fair preaching and argue with them away that is better. Truly, your Lord knows best who has gone astray from His Faith, he is the best aware with those who are guided."

We can only maintain our strength through unity in Islam which will enable us to face enemies of Allah (SWT) and put an end to the propagation of theJews and Christians who are always causing confusion among the Muslims by employing the concept of divide and rule to accompolish hteir motive and theey maintain their unity on the other side in all the aspects. A clear testimony of this fact is when we take the cognisance of what is currently going on in the World. So called super powers are now all out throwing stones to the Muslims and the religion all over the World. Muslims countries are now the victims of all forms of sanction, killing and threats.

Pprophet Muhammad (SAW) tought Muslims in one of his saying, that "A believer is a mirror to his Muslims brothers, if he saw him doing wrong he should draw his attension to the point of correction in polite way. They should not allow misunderstanding on simple issues to disunite them. It is in this regard that Sheik Usman Ibn Fodio in his book IHYAUSSUNNA WA IHMADIL



BIDIAT that, "compulsion on lawful and unlawful thing is not allowed except what is unanimously agreed upon that it is lawful or unlawful!", but if opinion differs it should be through giving sincere advice.

It is stated in Qur'an chapter II verse 118 "and if your Lord had so willed, He should surely have made mankind one Ummah (nation or community) following one religion, i.e. Islam but they will not cease to disagree." In his commentary on the verse, Hasan Al-Basari said that Allah (SWT) created mankind to disagree. Prophet Muhammad (SAW) said differences of opinion in my people is a blessing. It was as a result of that we have emerged Islamic schools of thought. (Al-Mazhab Al-Islamiyya).



# **Chapter [ 5 ]**

## **Procedure For Embracing Sufism**

### **The Purpose of Sufi Practices**

The chief purpose of Sufi practices is the restoration of wholeness in people. The Sufi masters, therefore, prescribe different medicine to their followers in the form of different kinds of practices with different intensities according to the type of illness which is being treated. We find that every Sufi Order has its own particular invocation, its own chanting and recitation, and its own ceremonies and methods of sitting or standing. As well as the practices which are done collectively, the Sufi teacher often prescribes specific remedies for particular individuals, for example, if one of his close followers is ill or needs specific treatment, such as intense periods of night vigils or watchfulness. Whatever their apparent differences, one element which we find in common in all of the Sufi Orders is a deep relationship between the spiritual master and the close follower. The relationship is based on trust, love and obedience to the master. It is said that the best follower for a master is like a rag in the hands of a washerman. It is through such submissiveness and obedience that the meaning of the teaching of the spiritual master is quickly absorbed.

We also find in many circles that out of love and respect for their teachers, the followers even emulate the outer habits and garb of their teachers. Sometimes, however, this copying is carried to such an extreme that it loses all meaning and becomes an empty



outer imitation, which is of no benefit, other than being a sign of union by being similar.

An example of this extreme imitation is seen in the case of a teacher who, because of the poor condition of his teeth, always ate his food noisily. His close followers, without ever inquiring into the reason for this habit, foolishly imitated him. Imam Jafar as-Sadiq never used a toothstick to clean his teeth during the last years of his life. Some of his followers thought that he had come up with a new way of keeping his teeth clean without using a toothstick, even though this was a habit which was dear to the Prophet Muhammad, and which all his followers like to emulate. Imam Jafar told them that his teeth were so weakened that if he used a toothstick, it would cause further damage. What is important is the relationship between the spiritual master and the close follower, due to which the follower's state is lifted towards the state of the master.

The major concern of a Sufi is to be detached from that which is transitory and which distracts a person from spiritual progress. In order for one to stop being distracted constantly by the mundane aspects of life, one needs a way to deflect the mind from thinking about such matters. Different invocations, as well as single-pointed attention directed towards a particular divine name or attribute, or other appropriate forms of remembrance of God, all narrow the thought process and channel the energies. Obviously, repeating a specific sound helps towards achieving single-pointedness. It is the practice of single-pointedness that enables a person to be less distracted. Single-pointedness is such a desirable state for



human beings that we find many recreational activities, hobbies, sports, and indeed all scientific and investigative endeavors, centered around it. By following a golf ball, one is less distracted by other events around and there is therefore less clutter and noise in the mind.

In the same way, when a Sufi repeats *La ilaha illa'llah*, which means There is no god but Allah, for a while, then his thoughts are gradually wiped away. His mind computer is cleared. The human mind is ideally suited when called upon to deal with matters of a natural, causal or existential nature. It is most conducive to rational or logical thinking and needs to be free of excessive psychological or emotional considerations, which tend to bog it down. So the purpose of remembrance of God is to de-psychologize the mind. It is to de-brainwash it and clean its filters. There are different forms of remembrance of Allah for different illnesses in different people in different circumstances, different times and different conditions.

As a means to arriving at single-pointedness, invoking the divine attribute is important. Attributes like the Compassionate (*ar-Rahman*), the Patient (*as-Sabur*), the Creator (*al-Khaliq*), the Provider (*ar-Razaq*), the All-Pervading (*al-Latif*), Love (*al-Wadud*), Peace (*as-Salam*), and so on, repeatedly invoked and called upon, according to one's need and state. The word Allah which indicates the Essence of Reality is also frequently invoked. The two attributes, the Living and Eternal (*al-Hayyu al-Qayyum*), sound very similar to the Sanskrit invocation AUM when invoked together. There is no doubt that chanting these divine names and



attributes helps a great deal in bringing about the desired states of centrality and tranquility.

These practices and recitations help at all levels, but they are best administered by a spiritual master. Haphazardly picking up and repeating some invocations or Sufi practices which one has read or heard about may produce some beneficial effects, but not of lasting value. Furthermore, there is no substitute for the wisdom and knowledge and company of a true spiritual master.

It is very important that the prescription comes from the right person. The true spiritual master, if he is good, genuine and in submission, will give his close follower a specific remedy in a specific fashion. It is like instructing someone about where to find buried treasure. Precise directions and the exact number of steps to be taken are imperative, otherwise an enthusiastic but discourteous seeker may decide to add a few steps of his own and miss the treasure altogether.

The same approach applies to following the instructions given by a spiritual master regarding different forms of remembrance of Allah, prayers and invocations. Occasionally, we find spiritual prescriptions being given by unqualified or superstitious persons with good intentions, but the results are ineffective or only temporary.

There is no doubt, however, that any meditation or divine adoration and invocation or recitation is spiritually helpful. It is like taking a general tonic which helps everyone, whatever their ailments may be. However in the case of acute or chronic illness, a



tonic only brings temporary and limited relief, and the services of a skilled physician are required. The various forms of remembrance of Allah of every Sufi Order are helpful. Every recitation that has come from the genuine spiritual master does have some benefit, even for the one who recites them without having had them prescribed for him, but when a specific form of remembrance of Allah is individually prescribed by a spiritual master, and is transmitted from heart to heart, then an effective step towards freedom has been taken.

Thus the Sufi orders in Islam are basically the training workshops where the fundamentals of soul purification (Tazkyah) and their practical application are taught. The Sufi orders have graded programs in which initially every new seeker is educated in Zikr-al-Lisani (zikr with the tongue) and is finally taught the Zikr – al-Qalbi is practiced from the very beginning. Adherence to the Sunnah is greatly emphasized because through its blessings the seeker achieves better and quicker progress.

### **The Conditions for Embracing Sufism**

The best result one can attain through joining Sufism was having a clean and clear heart, devoid of any filth. The Prophet (P.B.U.H) emphasized the need of having this type of heart, as such he devoted most of his time in the practice of Heart cleansing. He used to direct his companion to obtain clear heart. It was reported that, the Prophet said, "Certainly, there is a flesh in the body, which if it is clean, the whole body will be clean, and when it becomes dirty, the entire body will be dirty, it is the Heart."



The Prophet further informed the companions that, the heart is the watch point of Allah (S.W.T.) as enumerated in the Hadith: "Allah does not consider your bodies or your structures, but He watches your hearts."

It is correct that, to purify a person one needs to start by purifying his heart, which could be done through joining the right path of those who know better how to cleanse the mind, and prepare it very well to get near Allah (S.W.T). The closer he gets to Allah, the more chances for him to appreciate Allah's wisdoms and wonders.

Sheikh Nasiru Kabara said:

"The heart is the most valuable items one possesses, as such guard it (against evils) so that you can prosper."

The heart is a place where the creator looks upon, be at that gate, to guard against any others penetration. Be patriotic enough to your master, by preventing any intruder inside your heart.

Allah does not accept a partner, quickly he may leave, the moment he realises a partner, and it is impossible to see him back.

No matter the size of an object, even if it is an atom, except that, Allah (S.A.W) is watching it carefully.

He even watches your heart beats which comprises of good and evil, loved and hatred.

Your Lord is inviting you to be alone with him forever, don't be un patriotic who is careless." (Subhatul Anwar)

Whoever cares to clear his inner-body, both the inner and outer will equally be beautiful and tidy. But those who concentrate much on the outer not bothering about the inner one they are like a person wearing a beautiful cloth on a dirty body.

"You are putting cosmetics on a finished body, forgetting about the living one."

If it is not ideal for a man to appear in a good cloth with a dirty body, how can one stand before his lord with a dirty and mixed heart, comprising of all sorts of bad characters such as personal hatred jealousy pomposity, show-up, wickedness, and these vices which we were directed by Allah (S.W.T.) to avoid.

There were some of heart illness, which are being cured by sufism, through repentance (Istigfar) prayers for peace and benediction to Prophet (Salat) supplications (Nawafil) Repeating of Allah's names (Zikrullah). The Prophet (S.A.W.) said:

"Certainly, the heart could rust, as iron does, it can only be cleared by (constant) remembrance of Allah (BUKHARI)."

The Prophet further said:

"He would not enter paradise, He who possesses in his heart, an atom of proud." (Muslim In The Book Of Faith)

This is a clear indication that sufism is the soul of Islam. Whoever practices Islam, Iman and Ihsan (which are components of sufism) has possessed both soul and body of Islam. In the Hadith No. 2, the Prophet said "It is Jibriel coming to teach you your religion" Allah, has said: The only religion (approved by Allah) is



Islam.

Sufists have been working tirelessly to put into practice, the virtues of Islam, and the teachings of the Prophet they keep on training their disciplines, how to approach Allah, they teach in both practical and theoretical dimensions, they encourage them when they become discouraged they support them when they performed well. They remind them what they forget.

They are described by Sheikh Qaribullah, thus, "Approach your Lord whole heartedly, not by force, because death is inevitable and is forceful. Approach HIM with APPROVAL that you may get what you need, there are wonders in the brotherhood. Don't fear being alone and don't feel rejected there is a close associate (Allah). The people before approached (Allah) and He gave them above their demands. They also acquired most valuable drink of His beauty, which manifested in them. (Rashafatul mudam P27).

In a nutshell, Sufism is practicing the Prophet's virtues, obtaining the highest degree of faith and goodness. Whoever practices more, could be above any other person else.

### **Good Companionship For Imbibing Good Behaviours: Towards Embracing Sufism**

It is noted earlier that to purify a person one needs to start by purifying his heart, which could be done through joining the right path of those who know better how to cleanse the mind and prepare it very well to get near Allah (S.W.T.). The closer one gets to Allah, the more chances for him to appreciate Allah's wisdom and



wonders.

So, it is advisable for a Muslim to choose for himself, a friend of good behavior, truthfulness, fulfillment of promises, faith and clear mind to help. This type of person is supposed to be his intimate friend, his counselor for worldly and hereafter affairs and by so doing, his position will rise.

"Don't ask about a man's character; try to find out who his friend is because each friend tries to emulate the characters of his friend."

The companions of the Prophet attained the exalted position for being disciples of the Prophet who is the highest of the universe. So was the situation with the immediate successors of the Companions as well as their predecessors. All of them were successful. The Prophet said "(The best among generations was my own generation, then their immediate successors, then the subsequent generation.)" Hadith.

Then came the turn of the Scholars, who filled the vacuum created as a result of the death of those mentioned above. They further succeeded in following the footsteps of the Prophet towards educating and guiding people to the path of Allah. The Prophet said "A group among my people will stand firm in their truthfulness, they will not be harmed by those who reject them, they will remain so up to the day of Judgement" (Muslim).

They are the people whose friends will not be wretched, their friends would have their minds cleared, their characters modified,



and their faith would firm, they will also do away with vices such as envy, self admiration, (Riya'u) and all satanic related vices. The Sufi leaders could cure these vices, not by going through books or pamphlets. A believer normally accompanies his fellow believer to guide and encourage him towards forming good behaviours. According to the Hadith; "A believer is a reflection of his fellow believer". That type of believer is the one whose heart was cleansed as a result of befriending a good teacher/trainer who was also trained by a sophisticated trainer i.e. the Prophet (SAW) Allah (SWT) said:

Indeed in the Messenger of Allah (Muhammad S.A.W.) you have a good example to follow for him who hopes for (the meeting with Allah and the last day, and remembers Allah much. QURAN, (33/21)

It could easily be deduced that, the first trainer was the Prophet Muhammad (SAW) who taught his companions through demonstration, how to recite the Holy Qur'an and the Sunnah of the Prophet.

It is reported in the Sahih of Imam Muslim that, Abu Hurairah may Allah be pleased with him said, Ubaiy bn Ka'ab, said:

I was in the Prophet's Mosque to pray, the mode of his recitation was acceptable to me, and another fellow came in and prayed with a different mode of recitation, immediately the completed their prayers I took them to the Prophet who directed both to recite the Holy Qur'an in his presence the Prophet confirmed that their mode of recitations were correct and right. This led me into confusion in the mode of recitations and the Prophet



confirmation. Subsequently, the Prophet upon noticing what has prevailed on me placed his hand on my chest and instantly I began to sweat as if I am witnessing Allah (SWT). (Sahih Muslim Revelation Of The Quran)

It is true that, the Companions had two advantages, Qur'an and the Prophet, the two provided enough cure to their illness. The Prophet was their moderator, Trainer, and Supervisor as well. Allah said:

"It is He Who has sent amongst the Unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error" (62/2)

This further confirmed that, mastering the Holy Qur'an and other branches of knowledge each stand for itself, while cleaning and cleansing of heart is a knowledge on itself. This could be traced to the Prophet's action when he first cleansed the heart of ubay bn ka'ab and later taught him the Holy Qur'an.

Recent studies confirm that, it is not easy for a Medical Doctor to cure himself of diseases attacking him except with the help of a fellow Doctor. This is applicable to the moral training, when one has to look for a recognized trainer who will offer meaningful advice, and observe deeply the performance of a trainee and evaluate him.

Allah (SWT) in the Holy Qur'an encouraged the believers to always accompany the guiders righteous and guilders, who always



lead people to the right path of Allah, who are also the true followers of Prophets and Messengers of Allah. Allah said:

“O ye who believe! fear Allah and be with those who are true” (in word and deed). Qur. 119/9.

(i.e. those who stick to the practicing and saying of truth their description were further mentioned in yet another verse:

“Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow to (the extreme) and some (still) wait: but they have never changed (their determination) in the least.” (Qur. 33/23)

also:

“And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. Qur. 18/28

They were revealed when Uyaynatu bn Hisnin requested (as pre-requeste to his acceptance of Islam) that the people of Suffat should move away from the Prophet's Circle, so that, he would proclaim the kalimatish shahada, Allah rejected his request and revealed the above mentioned verses to encourage the Prophet to stay with the commons in his circle to recite Allah's names. The Prophet, after the revelation of the verses said: “Praise be unto Allah who appointed among my people whom I am commended to



remain with them". Allah (SWT) said:

"And follow the path of him who turns to me in repentance".  
(This means Tasawwaff).

The Day that the wrongdoer will bite at his hands He will say "Oh! would that I had taken a (straight) path with the Apostle! Ah! woe is me! would that I had never taken such a one for a friend! "He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man! "Qur. 25/27-29

"Friends on that Day will be foes one to another except the Righteous" Qur. 43/68

And in the story of Musa and Khidir Allah said: "May I follow thee on the footing that thou teach me something of the (Higher) Truth which thou has been taught". (Qur. 18/66)

The Prophet (PBUH) enumerated the importance of having a good company in a number of his Traditions, here are some of them:-

"The distinction between a good and a bad company is just like be friending a perfume seller and a black smith, a perfume seller can give you or you buy from him, or get a nice smell, while the black smith burns your cloth, or you get stanced". SAHIHUL BUKHARI

Ibn Abbas said "o Messenger of Allah,! Who is the best amongst our circle" The Prophet replied: "whose appearance reminds you Allah, whose utterance encourage you to work hard, and whose work reminds you the Day of Judgment." ABU DAUD



"From Abu Hurairah; the Prophet said: "Every body is in the religion of his friend, therefore, one must study carefully before selecting friends." (ABU DAUD AND ABU NU'AIM)

"Narrated Umar bn Khattab (May Allah be pleased with him) said: The Prophet said: "Among the servants of Allah, there are some pious people who were not among the Prophets nor among the mertryers, but in the day of judgement, some Prophets and messengers would cherish their positions. (The companions) said to the Prophet 'o' messenger of Allah tell us who are they? The Prophet replied, they are a group of people who promote the love of Allah, there is neither blood relation between them, nor do they have business relation, by Allah! Their faces would brighten, and they will continue to shine at the event of fear, they would remain firm when people are disturbed, he recited the verse:

"Behold! verily on the friends of Allah there is no fear nor shall they grieve" (Qur. 10/62)

Narated Abu Zarr, (May Allah be pleased with Him) that, "I asked the Prophet (SAW) that: It is a pity that, a man cherishes another but could not perform the exact good work of the one he cherished. The Prophet replied that: You, Abu Zarr are with those whom you cherish". SAHIH MUSLIM

Reported Hamzalah: (may Allah be pleased with him) that: Abubakar and I met and Abubakar asked me how I was coping, I said to him: Hamzalah has practiced hypocrisy, Abubakar exclaimed "SubhanAllah!" What are you saying? I said: At any time we encircled the Prophet (PBUH) and he preaches against the hell fire



or on the heaven, we feel as if the two were visible to us at that moment. Immediately we depart and indulge in our wives, children and estate, we tend to forget alot of what was said to us. Then Abubakar said, by Allah we experience similar occurrence. In company with Abubakar we reached the Prophet (PBUH) and said to him: Hamzalah has practiced hyporacy! The Prophet asked, what was that? I said to him 'o' messenger of Allah, any time we encircle you, and you preach against the hell fire, or on the heaven, but the moment we depart your place and indulge in our children, wives and estates, we tend to forget a lot of what was said to us. The Prophet (PBUH) said; I swear with whom my soul lies, if you were to remain (throughout your lives) in that condition, certainly Angels should have followed you to your routes and beds inorder to shake your hands, but it is a matter of time, 'o' Hamzalah. (SAHIH MUSLIM)

These traditions are indicating the importance of accompanying a good teacher/trainer in order to get a clean heart. Take for example, the tradition which was narrated by Hamzalah, you find out that it is clearly giving a picture of Prophet's circle, how it was shaping the companions hearts, and injecting in them certainty about Allah, and purifying them to raising them to the status of Angels. "They are successful who purify them (hearts) and those whose hearts are not purified failed in achieving their desires." Qur. 91/9-10.

In as much as one succeeds by joining the Prophet's or his succors circle, through having a purified heart, increased faith,



remembrance of Allah and awaken heart, in the same vein, those who avoided the circle, would be away from affairs and all its detraction.

Imam Abu Madyan Al Gauth said:

“The only enjoyment of life is accompanying the commoners they are the kings, the Leaders and the Emirs.

Be their companion and be disciplined in their places, forget about position whenever they push you back. They are Allah’s guests and gates to His mercy. They are the kings, the Leaders and Emirs”. (Al Burhan Al mu’ayyad p 110)

It is advisable to those wishing to attain greatness to accompany a sound moral trainer, who could guide to the path of success. The related verses and traditions of the Prophet mentioned earlier were enough to convince one that, it is advisable to look for a guide and a moral trainer, who have a wealth of experience with regards to heart’s troubles.

The Prophet said, “Certainly, heart do rust as steel do, the only means of cleansing it is by constant remembrance of Allah’s names”.

Sheikh Bura’i said:

“Zikir can clear hearts which were filled with selfishness and rustiest, the best caller to the path of Allah, was the Prophet Muhammad (S.A.W.). collection of the poetry of Bura’i

A lot of Scholars expressed their views on the need to obtain



a guide to the path of Allah:

Imam Aldaiyibi said:

"It is improper for a scholar no matter the degree of his knowledge, even if it happens that he was the most learned of his time, to be without joining the circle of a brotherhood, which guides to straight path and advance him to the direct contact with Allah (SWT) due to the purification of heart, and avoidance of dirtiness and selfishness. The contact established will help him greatly to acquire pure knowledge, and get the Prophetic light. These bounties could not be possible without following the advice of scholars that "it is compulsory upon each person to obtain a guide to the Allah's path". (Tanwir al qulub of Sheikh Amin al kurdi p 44)

A number of reputable scholars mentioned similar opinion in their books.

Ibn Ashir said:

This is: - "In accordance with the principles of Ashariya, Maliki school of jurisprudence and the path of Junaid". i.e (Sufism).

Sheikh Ibrahim Alliqani further said: -

"Imam Malik, other Imams, and Abul Qasim, are peoples' guides. It is compulsory upon one to emulate them, this was the concensus of the scholars."

Imam Alghazali again said:

"Joining the Sufism is compulsory, because one can not be free from any deficiency or illness except the Prophets." (Sharh al



Hikam of ibn Ajibah p 7)

He further said: "Initially, I was in disagreement with what was being reported on some scholars, up to the time I met my guide, Yuisf Annassaj, who shapened my behaviour through intensive training which finally led me to establish a close and direct contact with Allah (SWT). I saw Allah in my dream and He said to me, 'o' Aba Hamid push away any other business and take to those people I made my watch point, who sold their two houses in favour of my love". I replied by saying" By your greatness, let me have a test of their good expectations. Allah answered: I have done! The barrier between both of you was your deep concern for the love of the world; you should quit the love of the world before you are ejected by force. I have poured on you, the light of my majesty!" Then I woke up in delight. I went to my mentor and informed him about the dream which caused him to laugh and later said: 'o' Abu Hamid those were the steps we reached when we started the journey, but in as much as you remain with us, we will decorate your eyes, with nice osmetics." (Shakhsiyatus Sufiya Taha Abdul Baqi, p.193)

Sheikh Abdulqadir Aljaza'ir, said: "A fellower can not benefit from his mentor, unless he makes total submission to the mentor through a abiding by his dos and don'ts, bearing in his mind the superiority and completeness of the mentor. He who believes in the superiority of the mentor but fail to abide by his instructions could not benefit."

Sheikh Jilany was quoted as saying that:

"All your needs would be granted Provided you stick to the



right path". (Al fuyudati arrabbaniyya of Sheikh Abdulkadir Al irbali)

Sheikh Muhammad Sammani was also Quoted as saying that:

"I will protect my follower in this world, so long he maintains telling the truth, and I will be his saviour in the last day."  
(Al kuus al mutra'ah of Sheikh Nurudda'im)

Remember how Prophet Musa (PBUH) suffered (despite his exalted position, and closeness to Allah) in an attempt to get to Khadir. However, as a result of his inability to comply with an instruction "do not ask any question unless I explain to you":

Prophet Musa could not entirely benefit from the knowledge of Khadir. Fortunately Khadir was inspired by Allah that, Prophet Musa could not with stand his tests. Allah said: "

You would not be able to have patience with me". Prophet Musa was quoted the Qur'an as he as saying:

Could you please permit me to join you and learn?

However, Prophet Musa made the request in a well-disciplined and polite manner. Khadir on the other hand, granted the request but under only one condition which was "Do not ask me" Similarly, Musa accepted to comply with the condition where he remained too excited to know the wisdom behind what Khadir did. The lessons derived form this companionship was that, the position and knowledge of a mentor could be of no benefit to a fellower in the event of disloyalty.



Sheikh Abdulwahab Ashsha'arani mentioned in his book Lawaqihil Anwar, how he began the journey (Sufi life) without a mentor, he said "I was a book worm in the field of Sufism. I read several of works such as: Risalatul Qushari (AbulQasim Al-Qushairi), Awariful ma'arif, (Sahurwardi), Ihya'u ulumuddini (Imam Alahazali). I was trying to understand independently, because understand the context differently. Easily I will switch to a word the literature gain later and abandon the former. I remained like a person trying to cross a ditch-without knowing it's deep and width. Has that man found somebody to guide him about the ditch he would have been at ease. This is because a mentor is just like a Hajj guide." (LAWAQIHUL ANWAR)

Imam Sha'arani further said: "could the brotherhood be entered into without a mentor, prominent scholars like Hujjatul Islam Alghazali and Izzuddin bin Abdussalam could not have requested for a mentor. This was because both of them before they were brought under the fold of the Sufi order they were saying: "Whosoever claimed knowledge other than what we mastered, is a fabrication,. However, by the time they joined the Sufi orders, they changed and said: "Certainly" we wasted our time in games and cover" they praised the Sufi orders. Imam Sha'arani concluded thus: The highest praise to the Sufi orders was the saying by Allah: "Moses said to him: "May I follow thee on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" Qur. 18/66 (Lata'if al minan of shu'arani Vol 1 P 48-49)

### ***Sheikh Ahmad Zarruq:***

In his works under the title: *Qawa'idut Tasawwaf* he was quoted as saying:

"Learning of knowledge and practice under the prominent scholars is better than under the scholars of lower prestige. Certainly they are sure stores in the hearts of those who believe".

The companions of the Prophet collected their knowledge from the Prophet (PBUH) while the Prophet collected his own from Jibriel. The followers were the disciples of the companions. This led to the separate of schools of: Abu Hurairah, Ibn Sirina, Ibn Musayyib, under A'araj, from that of Ibn Abbas and his disciple. From Ibn Abbas:

On the authority of Anas bn Malik, may Allah be pleased with him) who said: "On the day the Prophet (PBUH) entered into Medina, everything was shining, but the day the Prophet died everything was in darkness, and even our hearts were different."

The above Tradition is explicit that, a mentor's existence is of paramount importance to his people and is the source for shining and brightness.

### ***Seeking the Way as a Murid***

How does one begin to travel the path of the spiritual journey? For many, whose conception of spirituality consists more in feelings than ideas and truths, the question does not arise at all: One simply wanders here and there, guided by one's own inner



impressions of a sense of enlightenment descending. But for Sufis, the question is a vital one, because for Sufism religion is neither more nor less than truth. To be precise, religion is an accurate calculation of principles and practices that ends in the understanding of the self and ultimately the Divine as all there is. This central truth is the foundation of Islam, stated as there is nought but the Divine-- la illaha illa Allah.

To journey forward along the spiritual path under the guidance of a truthful teacher is a challenge by itself; yet it presupposes the greater challenge of making oneself ready for such a journey. To qualify oneself for spiritual traveling the individual must look inside and ask: What is it that I am really looking for; how resolved am I to accomplish my goal; is it really necessary for me to understand and learn about the Divine; and what could guide me through this path of mystery?

Today, students and those who are interested in undertaking the journey of spirituality often seem more immediately interested in the teachers and their qualifications, rather than in their own inner being and qualities. The factor fundamental to the pursuit of any spiritual journey is the presupposition of a qualified student--that is, to say, a student who is truthful in the heart and willing to take the step.

The principles and practice of Sufism point towards disciplines whose goals are the understanding of the essence of self; disciplines which direct the spiritual traveller towards the path of inwardly understanding and experiencing the Divine and the unity.



There must be that magnetic attraction between the sender and the receiver, the follower and that which is followed: and ultimately between the lover and the beloved.

Understanding the rules and the laws of the Divine is a necessary beginning if one is to undertake the journey of the truth of religion. To pursue such an understanding the presence of a teacher who knows the way is one of the essential elements. There is a close correspondence between the two. Since the rule of balance or harmony is one of the most basic laws of being, ordering the universe surrounding us, therefore the purer the intention of the student, the more truthful shall be the teacher to guide him. Such a law makes it essential for any student of the heart to closely review his own will, and make certain that truthful intention exists in his heart before taking the first steps along the path of greater spiritual truth.

Assuming that one has a worthy intention at heart, nonetheless a beginner is unable to directly understand and become united with the Divine. One needs a medium to guide one along through the journey of soul. A teacher or guide is one whose will is annihilated into the will of the Divine, one who already illuminates the clear way of the path. It follows that if a teacher is truly a divine teacher, such a teacher must also be introduced by the Divine. Such a recognition is possible after one understands the necessity of spiritual discipline, and begins to practice accorignly.

The practices of meditation and concentration given by the teacher help a qualified student in opening the gates to the path of



understanding the Divine. A truthful murid will receive truthful inspiration, and so shall find a teacher whose instruction will lead to Divine Unity.

As a Divine teacher should be introduced to the student by the Divine, then it becomes obvious that our choice of teacher--our selection and likes and dislikes--will not open any doors towards the reality to the Divine. Our choices are merely the fruit of our desires.

Just as there must be a balanced harmony between teacher and student, expressive of the Divine law, so here also there is a balance between two sides of the equation. A teacher who is the Divine's own selected one is responsible to reach out to grasp the hand of a truthful and honest student and guide him towards the goal. A truthful student, on the other hand, is his own self-evident proof of receiving Divine guidance; the truthfulness of his intention works according to the rule of harmony and cooperation. Between the two, the attraction is so powerful that nothing can ultimately obstruct the way.

The other side of the coin is that one who is not inwardly honest on a quest of spirituality, one whose intentions and actions do not agree, will not be guided towards such a path, since the path leads straight from the heart of the self to the essence of the Divine. One who, intentionally or mistakenly misrepresents his heart cannot be worthy of the trust of a true teacher, and therefore cannot be permitted to tread the path of truthfulness. The law of harmony does not allow the dishonest to step onto the path of honesty.

Allah will reward the people of truth for their truthfulness,



reads the Koran. Such a statement makes it not only clear, but also extremely fundamental for the prospective follower of the path of spirituality to qualify himself for the journey. Remember, one receives whatever one provides: those who receive the bounty of the treasury of the Divine are also those who can truly appreciate it.

### **The Need For A Guide Or Leader**

In the immediate chapter, we discussed extensively on the importance of embracing Sufism and its advantages, in this chapter however, we intend to take Qadiriyya as our case study.

Whoever is willing to reach Allah's path should embrace Sufism through a recognized guide to enlighten him and show him the right way. This helps a follower to obey Allah with zeal and charisma and in accordance with the teachings of the Prophet Muhammad (peace be Upon Him). This will enable him acquire and attain closeness to Allah (SWT). The only procedure to get into the fold of Qadiriyya is through making of pledge of allegiance to a recognised and appointed leader. The need for allegiance by Muslims to their leaders has its basis from Qur'an and Sunnah.

Allah (SWT) Says:

Sources of pledge of allegiance:

Verily those who plight their fealty to thee do no Less than plight their fealty to Allah: the Hand of Allah is over their hands: Then anyone who violates His oath does so to the harm of his own soul and anyone who fulfills what he has covenanted with Allah Allah will soon grant him a great Reward. Q48/10



Upholding a Pledge is a very important aspect in Islam. That is why in the Qur'an Allah (SWT) cautions against breaking of a pledge in a number of Qur'anic verses.

Allah said: -

..... and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning) Q17. 34.

"Fulfil the covenant of Allah when ye have entered into it and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.Q16/92.

By careful examination of the verses, it should be understood that, in addition to the importance of fulfilling the covenant of Allah, it is also not permissible for a Muslim to cross carpet in respect of a Sheikh after having embracing his brotherhood. One should not be misguided with what was coined by a group of people that "permission is granted to a person to cross carpet in respect of a particular Sheikh, which is a form of cheating.

The Prophet said: - Allah has said:

Whoever cheats my beloved one, I informed him of a War"  
In the Qur'an Allah said:-

"O you who believe, be true to your obligations".

Imam Asswi (a popular commentator) said:

Whoever cross carpets, which is prohibited in respect of one Sheikh, he would be considered not to have uphold his pledge for



the other Sheikh.”

Sheikh Nasiru Kabara said:

“Our model is the Prophet we have no any other person to emulate except the leader of all the Prophets.

Whatever come through him and his successors, we without doubt will accept and put them into practice”.

We pledge to be sincere in our promises, as we respect all Sufi leaders and we pray for their blessing. It is our conviction that, all their actions are tide to the Qur'an and Sunnah, (May Allah be pleased with them). Also we never differentiate between the Messengers of Allah as well as the beloved ones of Allah.

### ***Pledge of Allegiance***

The Prophet (SWT) accepted pledge of allegiance of his companions' in-groups and at individual level from different categories irrespective of gender and age.

Imam Bukhari Narrated that: Ubbadata bn Assamit Said: The Prophet (SWT) said (to his companions): -

“Swear fealty to me that you will not create a partner to Allah, you will not steal, you will not be involved in fornication, you will not kill your children, you will not create lies and you will not disobey, and he who keeps his promises, his rewards is with Allah, and whoever commits (any of the above) and got his punishment in this world, (for committing the act) he has been repented. On the other hand, whoever commits an offence and got



the cover of Allah, his situation is to be decided by Allah, if He so wishes He pardons him or get him punished".

Albishir bn Alkhasafiyyat (may Allah be pleased with him) reported that:

I called on the Prophet to make a pledge of allegiance, I asked the Prophet on what condition should I make the pledge? The Prophet extended his hand to me and said: "could you testify that, there is no deity save Allah alone without a partner and Muhammad is His messenger and servant, say the five prescribed prayers at their appointed times, give out alms, fast the month of Ramadan, perform the annual pilgrimage and fight the Holy war for the cause of Allah?" "I said" O! Messenger of Allah! I will be able to perform all, except two, which are being used as means of transportation by my people. For the holy Jihad, I am a coward, and it is stated that whoever disperses from the battle field will face the wrath of Allah. I am afraid if a Holy war is declared I will run away and later face the wrath of Allah. The Prophet shook his hand and said, O! Basheer, you can not give out alms and participate in the Holy Jihad? How do you get to the paradise" I said "O! Prophet lay your hand to make my allegiance," the Prophet laid his hand and I shook it.

### ***Women's Pledge***

Women companions also joined their female counter parts in making pledges of allegiance to the Prophet thus: -

On the authority of Maimunatu bin Ruqayyah, said "I visited the Prophet (S.A.W.) in company with other women and said



to him, we swear fealty to you that we shall not associate partners with Allah, we will not steal, commit fornication, kill our children, create falsehood and we shall not disobey you. The Prophet (S.A.W.) said, "according to your ability". We replied that, Allah and His Prophet were most Merciful to us, we further requested for a hand'shake from him but he said, "I do not shake hands with women, however my message to a hundred women is just like to a single woman".

### *Children's pledge*

On the authority of Attabarani that, Abdullahi bn Zubairu and Abdullahi bn Ja'afar swore fealty to the Prophet when they were six years old, the Prophet was smiling on them when they approached him, He later laid his hand in affirmation.

Also on the authority of Attabarani, from Muhammad bn Aliyu bn Hussain (May Allah be pleased with him,) that the Prophet (S.A.W.) accepted pledges of allegiance from Alhassan, Hussaini, Abdullahi bn Abbas and Abdullahi bn Ja'afar before maturity.

Ya'ala bn Shaddadi Narrated, that' on the authority of Shaddad bn Aus in the presence of Ubadatu bin Assamit, said; "we were with the Prophet, when he said, is there a stranger amongst you? Meaning (from the people of the book,) we replied no. He said; "raise your arms and pronounce LA'ILAHA ILLALLAHU, we all raised our arms and pronounce LA'ILAHA ILLALLAHU" the Prophet said; "All praise belong to Allah, O lord, you have sent me with this testimony and you promise me paradise, verily, you do



not break promise. Certainly, Allah has granted repentance to all of you.

### ***On the Person to Person***

Aliyu bn Abi Talib the asked Prophet (SAW) thus: to the Messenger of Allah guide me to the Shortest, simplest and the best path of Allah. The Prophet said: I command you to keep on remembering Allah's Name constantly in both silence and aloud form. Aliyu said, all other people are practicing this, I want a special treatment. The Prophet said; the best word uttered by Prophets before me and I was LA'ILAHA ILLALLAHU. May all the seven heavens and the seven earths be placed on one side of a scale and LA'ILAHA ILLALLAHU on the other, LA'ILAHA ILLALLAHU would have outweigh them. The day of judgement would not have occurred, if there is somebody on earth proclaiming the word "Allah" upon learning all these, Aliyu said; how should I perform the Zikir? The Prophet replied, shut your eyes, and listen to me; LA'ILAHA ILLALLAHU (three times) and repeat after me aloud".

Later, Aliyu taught Alhassanul Basri. He also taught Habeeb Al'ajmi. This is the chain that is properly maintained by the subsequent sufists up to our time.

On the authority of Jabir (May Allah be pleased with him) said I gave promise to the Messenger of Allah (S.A.W.) that:

"I will perform prayer, give out alms, and give advice to each Muslim."

On the authority of Abdullahi bn Umar (May Allah be



pleased with him) said, whenever we give promises to the Prophet on the condition of total submission and obedience, the Prophet used to say to the best of your ability.

### ***Politeness of a Follower with His Mentor:***

It is conceived in the Sufi cycle, that a mentor among his disciples is virtually a representative of the Prophet (S. A. W.). This is why politeness and all other forms of disciplined Manner should strictly be observed. It is reported that Scholars are the vicegerants of Prophets. Indeed politeness is the heart of Sufism and key to the doors of Allah's kingdom, whoever obtains additional politeness, has succeeded in getting near Allah. It is the general consensus of opinion of Ahlullahi that, whoever misses politeness has no basis.

### ***Politeness is of two Types***

Under this sub-title we intend to bring into light the known types of politeness in the Sufi Cycle. Accordingly, politeness are of two types; inner and outer. Below are the characteristics of each of them.

#### **Inner Type of Politeness**

These could be articulated in the following points, among others:

- Obedience to mentor (Sheikh) in his counseling, just like a patient before a medical doctor.
- He should not disrupt his Mentor. This was because the Mentor possesses expertise through personal experience and specialties. Any form of disobedience and interruption can cause dismantling of



spiritual relationship between a mentor and his disciple. Some scholars said whoever says why? To his mentor can not achieve anything, except that he does it in a scholaristic approach.

- He should bear in mind that his mentor is subject to making mistakes, due to the human nature. However, these humanly nature should not hinder the follower from obeying his mentor.
- He should try as much as possible to protect the integrity of the mentor whether dead or alive, Sheikh Abul Abbas Almirsi said, "We examined the sufist conditions and found out that no body who denied their status died naturally. (Madarijis Suluk), Sheikh Abdulqadir Jalany said: who ever attack the integrity of Allah's beloved ones, he will be faced with a dead heart, because they were the people in whose favour Allah said, "whoever cheats my beloved one, I have informed him of a war" (Madarijisul suluk).
- He should not engage in dual followership, this is because it will lead to a divided loyalty. He will be like a person being treated by two diferent doctors.

### ***Outer type of Politeness***

The follower should try as much as possible to:

- Abide by his mentor's command;
- Assist him through rendering of valuntry services;
- Pay constant visits to him, because it is widely believed that disappearance from eyes lead to escaping from memory. And visiting of a mentor is a gate way to good things;

- Remain polite in the presence of Mentor. He should not do any thing against the wish of the Mentor.
- Remain attentive, avoid any from of loudness, un-necessary discussion and any kind of indisciplin manners.
- Politeness with co-followers:
  - A good follower should respect his Mentor (Sheikh) and his colleagues as well. Some of the respectable manners has been enumerated above, under this topic, we intend to discuss briefly the manners which are requested from a true follower to display in his relation with co-followers.
  - He should protect their integrity and guard against it. Through counselling the knowledgeable ones and reaching the ignorant under the following conditions:
    - Honest counseling in silence.
    - The counseling should be in polite manners.
    - The counseled person should show a sign of acceptance and readiness to abide by its content.
    - He should be respectable to all and responsible enough.

It is in that respect Sheikh Qaribullah of Sudan said:

- Make good expectations with those remembering Allah's names, because they are gathered for the sake of Allah.
- Repent and repent every other time, seek Allah's assistance and guidance in all your deeds (RASHFATUL MUDAM).



Sheikh Abu Madyana said:

“Do not envision defect in others, May you think so, it is you who have the defect.”

There are quite a number of works on the topic written by prominent scholars, we believe the few ones which were mentioned are enough guide to the readers.

## Chapter [ 6 ]

### Attributes of Qadiriyya

Sufi orders (turuq) crystallized as institutions beginning around the 6th century AH/ 12th century CE. One of the first orders was the Yasawi order, named after Khwajah Ahmad Yasavi (d. 562 AH/ 1166 CE), from the city of Yasi, where his tomb is located. Today it is called Turkestan and is situated in Kazakhstan, about a six hour drive northwest from Tashkent, the capital of Uzbekistan. A few generations after Khwajah Ahmad, an important Yasavi shaykh was Isma'il Ata. He was from a village in the vicinity of Tashkent. One of his sayings to his disciples was as follows:

“Accept this advice from me: Imagine that the world is a green dome in which there is nothing but God and you, and remember God until the overwhelming theophany (al-tajalli al-qahri) overcomes you and frees you from yourself, and nothing remains but God” (Al-Khani, Hada'iq al-wardiya, p. 109).

Generally, the political atmosphere from North Africa to India was “ripe” for the formation of Sufi orders. Under the patronage of kings and sultans prominent Sufi masters received financial grants to build lodges and hospices to house the master; his disciples, students, novices and even travellers. The lodges soon became schools of Sufi learning and scholarship. Attached to the lodges were other places of learning, such as colleges and universities; where students could learn Islamic law and theology, philosophy, and natural sciences.



During the course of history there have been many teachers who have found the way and applied the meaning of tarighat to their searching. Just as one grows in learning and wisdom, one also assumes responsibility for teaching and guiding ones' society, so also these teachers began to teach and educate others of the ways towards the Divine, Allah, the Compassionate and Merciful. As time passed, many people gathered around them and a center of teaching emerged. Those teachers based their teachings on the principles of their own discovery and their understanding of the Divine. They taught a way towards Allah to those who were capable of understanding that way. Thus, their teachings were based on the principals that they had found and understood in order to be successful in their understating of Allah and the inner path.

The most prominent Sufi master of the day became the "founder" of a particular Sufi order. One of the well-known orders is the "Qadriyya" founded by the great Sufi-master Abdul Qadir Gilani in Iraq. It came to be universally accepted as a divinely-guided path to spiritual progress through zikir of Allah to polish one's heart of all evil, to lead a virtuous life, to attain the love of the Holy Prophet, Sallallahu alaihi wa Sallam, the love of the sahaba (companions) and the Ahle Bayt (the Prophet's blessed household), the love of the awliya (saints), and to follow the sharia (sacred Muslim law) according to the teachings of any one of the four Imams of madh-hab, that is Imam Abu Hanifa, Imam Shafi-i, Imam Malik and Imam Ahmad bin Hanbal, may Allah Ta'ala be pleased with them all.

Any tariqa has a silsila or spiritual chain linking the teachings of the Shaykh to the teachings of Rasulullah Sallallahu aliahi wa Sallam. The spiritual geneology of Shaykh Abdul Qadir Jilani RadyAllahu Anh is traced back to the Holy Prophet as follows:

- Shaykh Abdul Qadir Jilani, disciple of
- Shaykh Qadi Abi Said Ali Mubarak al-Mukhrami, disciple of
- Shaykh Abul Hasan Ali Ahmad Qareshi al-Hankari, disciple of
- Shaykh Abu Farah Muhammad Yusuf Tartusi, disciple of
- Shaykh Raziuddin Abul Fazl Abdul Wahid Abdul Aziz, disciple of
- Shaykh Abu Bakr Abdullah Shibli, disciple of
- Shaykh Abul Qasim Junaid of Bagdad, disciple of
- Shaykh Abul Hasan Siri Saqti, disciple of
- Shaykh Maroof Al-Karkhi, disciple of
- Shaykh Sulaiman Dawood Tai, disciple of
- Shaykh Habib ul Ajami, disciple of
- Shaykh Hasan al-Basri, disciple of
- Sayyidina Ali ibn Abi Talib, Khalifa of
- Sayyidina Muhammad ibn Abdillah, Nurin-min-Nurillah,

Allahumma Salli wa Sallim wa baarik alaih.

Shaykh Abdul Qadir Jilani, Rady Allahu Anh as the model of a Sufi saint, through his nasiha, azkaar and salawaat, through giving



a living reality to Islam, in his complete surrender to the Will of Allah and in his showing of tawakkul (trust in Allah) and through his teachings and preachings converted more than five thousand Jews and Christians to Islam while more than a hundred thousand ruffians, outlaws, murderers, thieves and bandits repented and became devout Muslims and gentle dervishes, explains Shaykh Tosun Bayrak al-Jerrahi al-Halveti in his Introduction to Sirr al-asrar, p xxxi. And the halaqa of Zikr (Zikr congregations) which he instituted have continued to attract millions of people to Islam through centuries and will continue to do so, Insha-Allah, till the Day of Judgement.

A few examples suffice to illustrate this. The first example is that of Mawlana Mu'eenuddin Chishti Rahmatullahi alaihi who acknowledged Shaykh Abdul Qadir Jilani as his Shaykh and spread Islam in India among the Hindus. He achieved such a high spiritual stature that he is called Sultanul Hind (the sultan of saints in the Indian sub-continent) and all the saints in that region are under his banner while he is under the banner of the Gauth-al-A'zam. In the same way Shaykh Uways ibn Muhammad Rahmatullahi alaihi of Somalia became a khalifa in Tariqatul Qadiriyya at the shrine of Shaykh Abdul Qadir Jilani in Baghdad and spread Islam in the whole of Eastern Africa through congregations of Zikr. And Shaykh Hamzah Fansuri, considered to be the greatest saint in Indonesia and Malaysia proudly proclaimed that he learned Islam from Shaykh Abdul Qadir Jilani.

It can truly be said that the mureedeen and muhibbeen



(loving disciples) of Shaykh barakaat Abdul Qadir Jilani Rady Allahu Anh have spread Islam throughout the world through Zikr. The (blessings) of zikr are truly unending.

And the granting of wilayah (the stature of a saint) by Allah Ta'ala to the Zaakireen (those who remember Him), aabideen (those who worship Him) and muhibbeen (those who love the Holy Prophet) is in all instances mediated by the Holy Prophet Sallallahu alaihi wa Sallam, Shaykh Abdul Qadir Jilani and one's own Shaykh. After all the awliya and the ulama (learned) are the Khalifatullah, vicegerants of Allah. And one must always aspire to wilayah so that one becomes 'Aarif Billah (knower of Allah).

### **Assabhat (Prayer Counter)**

Having discussed the role of sufists in the promotion and spread of Muslim civilization to a larger propotion of the universe, it is intended, under these semi-headings, to discuss the items which are identified with the sufist.

Zikir, Tasbih, Istgfar and other forms of counted Ibadats require counting material. This counting material is refered as Musabbihat or Assabihat. In the subsequent paragrapgs we intend to display views of scholars with regard to prayer counter (Assabihat)

A group of Muslim jurists permitted the use of Assabhat on ground of what was reported from Safiyyah (The widow of the prophet) that, she used to take stones pebbles in the count of her prayers.

Sheikh Nasiruddeen Ibn Illan, while commenting on the issue



with particular reference to the saying of the Prophet that: "They (women) should count with their fingers, because they will be required to explain in the hereafter." He said: This is why some servants take to Assabhat.

Ibn Hajrin said: "It could be deduced from this type of count (i.e. counting by fingers) the permissibility of using (assabihat) and debunking of those saying it is a form of bidi'a. The bidi'a aspect of Tasbihat was taking it for playful purpose. Ibn Illan has published a book called Al Masabihu Li Mashru Iyati Itkhazit Tasabih Fiz Azzakar.

Sheikh Ibn Abidyn said: "It is permitted to use Assabhat, on ground of what was reported in a sound hadith by Abu Daud, Trimidhi Nasa'i Ibn Hibban and Hakim, that: Narrated sa'ad bn Abi Waqqas, that the Prophet (SAW) entered his home and found a lady counting her prayers with pebbles, he said: should I inform you of a simpler and a better method than this? Say: SubhanAllahi Adada ma khalqa fissama'i wa subhanAllahi adada ma khaqa filardhi, wa subhanAllahi ma bayna dhilika!!

It could be understood that, the Prophet did not say she should abandon the former method of counting, but informed her of a simpler and a better method.

Abu Nu'aym mentioned in his book "Hillyatul Auliya" that, Abuhurairah had a thread with one thousand knots for counting of prayers.

Imam Assuyud also mentioned in his book Alminhat



Fissabhat that, Sa'ad bn Abi Waqqas used to count prayers with pebbles. Similarly, Fadimah daughter of Hussain used the same method. Abu Darda had alot of pebbles in a sack, the moment he terminates from subh prayer, he counts prayers with them one after the other up to the last pebble.

These were the practices of prophet's companions and their immidiate successors concerning the patronage of Tasbihat.

### **Wearing of Karrabah Belt**

Karrabah is part of Arab traditional dress. It is reported that, even the Prophet used to wear it.

Sheikh Nasiru Kabara said:

“Do Not Avoid Wearing Of Karrabah Because It Was Part Of Prophet Dress.

Prominent Scholas of Hadith Reported that, Mustafa (Saw) used to wear it ( Subhatul Anwar)

This was what made the Sufists to encourage wearing of karrabah particularly in the conduct of Zikir to put more emphasis that they were in the service of Allah. This will make people not to interfere in their bussines. It was reported that, the Companion of the Prophet wore it in the presence of the Prophet (SAW).

Narratted Anas bn Malik that:

“The Prophet was on a journey in company with some of his companion, some of them were fasting while some were not, the non-fasting ones put on their belts and worked seriously, , while



those fasting appeared weak and could not perform. The Prophet (S.A.W) said: "Today the non-fasting (Companions) have collected all the rewards"

Above was a clear picture on how the companions used to wear Karrabah (belt) during the conduct of various activities in front of the Prophet, while the Prophet used to give them words of encouragement by saying they have collected all the rewards. Certainly, this was a good prayer by the Prophet (S.A.W) to his companions.

### **Use of Flag**

The Sufists use flag to indicate something of great importance and of very good significance. Though, Sufistis were not the first group to initiate the use of Flag, it was the Prophet (S.A.W) who used to give Flags to the war commanders (may Allah be pleased with him).

Sheikh Usman bn Fodio (may Allah be pleased with him) mentioned in his book "Assalasilul Zahbiyyah Lissadatis Sufiyya" Which he quoted from the Madaril. Assalikiyna of Sheikh Abdulwahhab Ashsha'arani that: The origin of this cloth was that, the messenger of Allah (S.A.W) was given a flag by Angel Jibril which contained cloths of various colours: green, red, and black. The Prophet (S.A.W) said: O Jibril what is this? Jibril replied that: "This cloth is meant for special people among your followers."

Commenting further, Sheikh Usman said: "The chain of this tradition has extended from the author of the book up to the Prophet

(S.A.W). Imam Albazzar narrated the hadith through a moderate chain."

Similarly, Sheikh Abdulqadir Jilani chose green Flag, Sheikh Ibrahim Addasuqi chose black Flag, Sheikh Ahmad Arrufa'i white Flag, and Sheikh Ahmad Albadwi red Flag.

In emulating the practice of the Prophet (S.A.W.) Sheikh Usman bn Fodio used to give Flags to the war commanders and emirs as well. In the same vein, the Sufi leaders raise Flags to indicate their fellowship to the Prophet (S.A.W.) in all their practices.

Narrated Qutaybah bn said from Sheikh Khatim bn Isma'ila from yazid bn Abi Ubayd from Salamat bn Akwa'i (may Allah be pleased with them) said:

"Aliyu bn Talib was left at Madina during the war of khaybar due to eye problem. Aliyu felt neglected by remaining at home while the Prophet was at war front. Aliyyu later went and reached the Prophet (S.A.W.) at khaybar on the orders of the Prophet. On the eve of the conquest of khaybar, the prophet said: "I will certainly surrender this flag tomorrow to a person who cherishes Allah and his Prophet (S.A.W.) who will lead the conquest of Khaibar. On the following morning, the prophet surrendered the war-flag to Aliyu bn Abi Talib, and the conquest was successfully accomplished at his hand.

From Abul Abbas, sahl bn Sa'ad Assa'ely (may Allah be pleased with him) That, the Prophet (S.A.W.) said: "I will certainly



surrender the flag tomorrow to a man who with the help of Allah will conquer the city of Khaibar. Most people spent their nights each anticipating to be called upon for the flag. On the following morning, people trooped to the Prophet (S.A.W.) hoping to succeed in getting the flag. The Prophet (S.A.W.) said: Where is Ali bn Abi Talib? They said he was complaining of eyes. The Prophet sent for him. As he came, the Prophet spate on his eyes and blessed him. Aliyyu instantly recovered and the Prophet gave the flag to him. On collecting the flag, Aliyyu Said "Oh messenger of Allah (S.A.W.), should I fight them until they become like us?" The prophet said, "Go and arrive at their territory and invite them to Islam in a respectful manner, and inform them of what was prescribed on them by Allah. By Allah! It is better for you to guide a man, then to posses a hard of red cows.

The flag is so important that, even the prophet used to give it to the selected companions. Whoever uses flag does that in emulating the Prophet (S.A.W.).

Sheikh Nasiru Kabara said :

"Do not object Qadiriyya flag it is used for the propagation of Islam. Our flags are similar to those of the prophet which negate the flags of his enemies."

### **Looking for Assistance**

The under mentioned words were peculiar to the Sufi circle and they use them to humbly request for assistance directly from Allah and from either the Prophet or other beloved ones of Allah.



1. Nazarah means: Looking, attention, care.
2. Madad means: Assistance, increase, addition.
3. Sha Lillah means: Allah's property.
4. Annudhat means: Calling.

The words, as indicated earlier, are used to call the Prophet (S.A.W.) and the other beloved ones of Allah to gather assistance and get benevolence,. It is believed that, whether dead or alive; Prophet could render assistance to a caller, particularly to make impact on the heart.

In the Qur'an it is mentioned that, the Jews used to call the Prophet with derogatory names such as avoid us, be careful etc. The companions were tough by Allah thus:]

“O ye of Faith! Say not (to the apostle) words of ambiguous Import but words of respect; and hearken (to him); to those without Faith is a grievous punishment. (Q:2/104)”

Believers were commended by Allah to call the Prophet in a more polite way by using the word “Nazarah” and request for assistance.

Sheikh Qaribullah of Sudan said:

O the messenger of Allah, O the helper of the universe, I am appealing for your assistance my condition is what you see.

Sheikh Abdulmahmoud Nuruddain said:

O the messenger of Allah, all of us are looking for your kind assistance.



Similarly, prominent Sufists could render assistance to anybody looking for it, as part of their inheritance from the prophet (S.A.W.) one should avoid listening to those denying the act of seeking assistance from the Prophet and his disciples.

One should also bear in mind that, either of two things should be regarded: when requesting for assistance from the Prophet (S.A.W.)

- That, the actual helper is Allah, the almighty Prophet or any other servant is but a sources.
- That, Allah has since made his plans on anything.
- If somebody says to his fellow man assist me to accomplish this job. This does not mean that he became an infidel, because Dhilqarnain had made a similar request from those requesting for his assistance to construct a wall. He said; "So help me with strength I will erect between you and them a barrier." (Qur'an)

Allah further said:

"And help one another in the course of Allah and fear of Allah"

The Prophet (S.A.W) said:

"Allah assists a servant provided he assists his fellow brother."

## Chapter [7]

### Biography of Some Sufi Leaders

In the previous chapters, we presented readers with discourse on good virtues in the light of the teaching of Qur'an and Hadith which have been the straight path adopted by Sufists and manifested in the Qadiriyya Brotherhood. To complete the all-important discourse on Islamic brotherhoods in general, we intend, in this chapter, to briefly concentrate on biography of some prominent among the Sufi leaders, particularly the following personalities:

Shiek Abdulkadir

Shiek Abdussalam Alfaituri

Shiek Muhammad Assammani

Shiek Muhammad Almunzali

Shiek Muhammad Bello

Shiek Muhammad Umar (Mallam Kabara)

Shiekh Abubakar Danmaifarar Kasa

***Sayyid Shaykh Abdul Qadir al Geylani (1077-1166)***

#### **The Shaikh's Life in Baghdad**

Sayyid Shaykh Muhyiddeen Abdul Qadir al Geylani was the luminary of his time in the spiritual sciences and in the disciplines of the Divine Law. His renown in the sciences of Sufism and shariah was so great that he came to be known as the spiritual pole of his time, al-Ghawth al-Azam. Born in Jilan, the northwestern province of Persia he came to Baghdad and studied with al-



Ghazali. Was a wandering ascetic for 25 years. Died in Baghdad in Iraq 11th day of Rabi al-Thani (1166 A.D.). Through the mists of legend surrounding the life of Shaikh 'Abd al-Qadir al-Jilani, it is possible to discern the outlines of the following biographical sketch:

In A.H. 488 at the age of eighteen he set forth for the city of Baghdad to seek the Divine Knowledge and Guidance. His first shaykhs of Divine Law were Shaykh Abul Wafa Ibn Aqil, Shaykh Muhammad bin al-Hassan al-Baqlani and Abu Zakariya Tabrizi. Under these great shaykhs he learned the Science of exegesis of Quran, the Science of the Traditions, the Science of the Life of the Prophet, theology, jurisprudence, grammar, Quranic recitation and philology. He studied the Hanbali school of jurisprudence, under such teachers as the prominent Hanbalii jurist [faqih], Abuu Sa'd 'Alii al-Mukharrimii, he encountered a more spiritually oriented instructor in the saintly person of Abu'l-Khair Hammaad ad-Dabbaas. Yet he was able to give decisions in the Shafii school as well. He memorized the Quran, not in only one form, but in all seven methods of recitation.

Then, instead of embarking on his own professorial career, he abandoned the city and spent twenty-five years as a wanderer in the desert regions of 'Iraaq. He was over fifty years old by the time he returned to Baghdaad, in A.H. 521/1127 C.E., and began to preach in public. His hearers were profoundly affected by the style and content of his lectures, and his reputation grew and spread through all sections of society. He moved into the school [madrasa] belonging to his old teacher al-Mukharrimii, but the premises



eventually proved inadequate.

In A.H. 528, pious donations were applied to the construction of a residence and guesthouse [ribaat], capable of housing the Shaikh and his large family, as well as providing accommodation for his pupils and space for those who came from far and wide to attend his regular sessions [majaalis].

He lived to a ripe old age, and continued his work until his very last breath, as we know from the accounts of his final moments recorded in the Addendum to Revelations of the Unseen.

In the words of Shaikh Muzaffer Ozak Efendi: "The venerable 'Abd al-Qadir al-Jilani passed on to the Realm of Divine Beauty in A.H. 561/1166 C.E., and his blessed mausoleum in Baghdaad is still a place of pious visitation. He is noted for his extraordinary spiritual experiences and exploits, as well as his memorable sayings and wise teachings. It is rightly said of him that 'he was born in love, grew in perfection, and met his Lord in the perfection of love.' May the All-Glorious Lord bring us in contact with his lofty spiritual influence!"

### ***The Shaikh's Names and Titles***

A rich store of information about the author of these discourses and Sufficient Provision for Seekers of the Path of Truth is conveniently available, to those familiar with the religious and spiritual tradition of Islam, in his names, his surnames, and the many titles conferred upon him by his devoted followers. It is not unusual for these to take up several lines in an Arabic manuscript,



but let us start with the short form of the author's name as it appears on the cover and title page of these books.

### ***Shaikh***

A term applied throughout the Islamic world to respected persons of recognized seniority in learning, experience and wisdom. Its basic meaning in Arabic is "an elder; a man over fifty years of age. (The spellings Sheikh and Shaykh may also be encountered in English language publications.)

### ***Abd al-Qadir***

This is the author's personal name, meaning "Servant [or Slave] of the All-Powerful." (The form 'Abdul Qadir, which the reader may come across elsewhere, is simply an alternative transliteration of the Arabic spelling.) It has always been a common practice, in the Muslim community, to give a male child a name in which 'Abd is prefixed to one of the Names of Allaah.

### ***Al-Jilani***

A surname ending in -ii will often indicate the bearer's place of birth. Shaikh 'Abd al-Qadir was born in the Iranian district of Giilaan, south of the Caspian Sea, in A.H. 470/1077-8 C.E. (In some texts, the Persian spelling Giilaanii is used instead of the arabicized form al-Jiilaanii. The abbreviated form al-Jiilii, which may also be encountered, should not be confused with the surname of the venerable 'Abd al-Karim al-Jiilii, author of the celebrated work al-Insaan al-Kaamil, who came from Jiil in the district of Baghdaad.)

Let us now consider a slightly longer version of the Shaikh's



name, as it occurs near the beginning of Al-Fath ar-Rabbaanii [The Sublime Revelation]: Sayyidunaa 'sh-Shaikh Muhyi'd-Diin Abuu Muhammad 'Abd al-Qaadir (Radiya'llaahu 'anh).

### *Sayyidunaa 'sh-Shaikh*

"Our Master, the Shaikh." A writer who regards himself as a Qaadirii, a devoted follower of Shaikh 'Abd al-Qaadir, will generally refer to the latter as Sayyidunaa [our Master], or Sayyidii [my Master].

### *Muhyi'd-Diin*

"Reviver of the Religion." It is widely acknowledged by historians, non-Muslim as well as Muslim, that Shaikh 'Abd al-Qaadir displayed great courage in reaffirming the traditional teachings of Islam, in an era when sectarianism was rife, and when materialistic and rationalistic tendencies were predominant in all sections of society. In matters of Islamic jurisprudence [fiqh] and theology [kalaam], he adhered quite strictly to the highly "orthodox" school of Imaam Ahmad ibn Hanbal.

### *Abu Muhammad*

"Father of Muhammad." In the Arabic system of nomenclature, a man's surnames usually include the name of his first-born son, with the prefix Abuu [Father of-].

### *Radiya'llaahu 'anh*

"May Allaah be well pleased with him!" This benediction is the one customarily pronounced—and spelled out—in writing after



mentioning the name of a Companion of the Prophet (Allaah bless him and give him peace). The preference for this particular invocation is yet another mark of the extraordinary status held by Shaikh 'Abd al-Qaadir in the eyes of his devoted followers.

Finally, we must note some important elements contained within this even longer version: al-Ghawth al-A'zam Sultaan al-Awliyaa' Sayyidunaa 'sh-Shaikh Muhyi'd-Diin 'Abd al-Qaadir al-Jiilaanii al-Hasanii al-Husainii (Radiya'llaahu 'anh).

### ***Al-Ghawth al-A'zam-***

"The Supreme Helper" (or, "The Mightiest Succor"). Ghawth is an Arabic word meaning:

- (1) A cry for aid or succor.
- (2) Aid, help, succor; deliverance from adversity.
- (3) The chief of the Saints, who is empowered by Allaah to bring succor to suffering humanity, in response to His creatures' cry for help in times of extreme adversity.

### ***Sultaan al-Awliyaa'***

"The Sultan of the Saints." This reinforces the preceding title, emphasizing the supremacy of the Ghawth above all other orders of sanctity.

### ***al-Hasanii al-Husainii***

"The descendant of both al-Hasan and al-Husain, the grandsons of the Prophet (Allaah bless him and give him peace)." To quote the Turkish author, Shaikh Muzaffer Ozak Efendi (may



Allaah bestow His mercy upon him): "The lineage of Shaikh 'Abd al-Qadir is known as the Chain of Gold, since both his parents were descendants of the Messenger (Allaah bless him and give him peace). His noble father, 'Abdullaah, traced his descent by way of Imaam Hasan, while his revered mother, Umm al-Khair, traced hers through Imaam Husain."

As for the many other surnames, titles and honorific appellations that have been conferred upon Shaikh 'Abd al-Qadir al-Jilani, it may suffice at this point to mention al-Baaz al-Ashhab [The Gray Falcon].

The most famous of Shaykh 'Abd al-Qadir's works are:

- al-Ghunya li talibi tariq al-haqq (Sufficient provision for seekers of the path of truth); it is one of the most concise presentations of the madhhab of Imam Ahmad ibn Hanbal ever written, including the sound teaching of Ahl al-Sunna on 'aqida and tasawwuf
- al-Fath al-rabbani (The Lord's opening), a collection of sermons for the student and the teacher in the Sufi path and all those attracted to perfection; true to its title, this book brings its reader immense profit and spiritual increase
- Futuh al-ghayb (Openings to the unseen), another collection of sermons more advanced than the previous one, and just as priceless. Both have been translated into English;

Due to his standing in the Hanbali school, 'Abd al-Qadir was held in great respect by Ibn Taymiyya, who gives him alone the title "my Shaykh" (shaykhuna) in his entire Fatawa, while he reserves



the title "my Imam" (imamuna) to Ahmad ibn Hanbal. He frequently cites Gilani and his shaykh al-Dabbas as among the best examples of latter-time Sufis.

Shaykh 'Abd al-Qadir's karamat or miracles are too many to number. One of them consisted in the gift of guidance which was manifest in his speech and through which untold thousands entered Islam or repented. Al-Shattanawfi in Bahjat al-asrar mentions many of his miracles, each time giving a chain of transmission. Ibn Taymiyya took these reports to satisfy the criteria of authenticity, but his student al-Dhahabi, while claiming general belief in 'Abd al-Qadir's miracles, nevertheless affirms disbelief in many of them. We have already seen this trait of al-Dhahabi in his doubting of the sound report of Imam Ahmad's admiration of al-Muhasibi. These are his words about Gilani in Siyar a'lam al-nubala':

[#893] al-Shaykh 'Abd al-Qadir (Al-Jilani): The shaykh, the imam, the scholar, the zahid, the knower, the exemplar, Shaykh Al-Islam, the distinguished one among the Awliya... the Hanbali, the Shaykh of Baghdad... I say: There is no one among the great shaykhs who has more spiritual states and miracles (karamat) than Shaykh 'Abd al-Qadir, but a lot of it is untrue and some of those things are impossible.

The following account of Gilani's first encounter with al-Hamadani is related by Haytami in his Fatawa hadithiyya:

Abu Sa'id 'Abd Allah ibn Abi 'Asrun (d. 585), the Imam of the School of Shafi'i, said: "When I began a search for religious knowledge I kept company with my friend, Ibn al-Saqa, who was a



student in the Nizamiyya School, and it was our custom to visit the pious. We heard that there was in Baghdad a man named Yusuf al-Hamadani who was known as al-Ghawth, and that he was able to appear whenever he liked and was able to disappear whenever he liked. So I decided to visit him along with Ibn al-Saqā and Shaykh 'Abd al-Qadir al-Gilani, who was a young man at that time. Ibn al-Saqā said, "When we visit Shaikh Yusuf al-Hamadani I am going to ask him a question the answer to which he will not know." I said: "I am also going to ask him a question and I want to see what he is going to say." Shaikh 'Abd al-Qadir al-Gilani said: "O Allah, protect me from asking a saint like Yusuf Hamadani a question, but I will go into his presence asking for his baraka -- blessing -- and divine knowledge."

"We entered his association. He kept himself veiled from us and we did not see him until after some time. He looked at Ibn al-Saqā angrily and said, without having been informed of his name: "O Ibn al-Saqā, how dare you ask me a question when your intention is to confound me? Your question is this and your answer is this!" Then he said: "I am seeing the fire of disbelief burning in your heart." He looked at me and said, "O 'Abd Allah, are you asking me a question and awaiting my answer? Your question is this and your answer is this. Let the people be sad for you because they are losing as a result of your disrespect for me." Then he looked at Shaikh 'Abd al-Qadir al-Gilani, made him sit next to him, and showed him honor. He said: "O 'Abd al-Qadir, you have satisfied Allah and His Prophet with your proper respect for me. I see you in the future sitting on the highest place in Baghdad and speaking and



guiding people and saying to them that your feet are on the neck of every wali! And I almost see before me every wali of your time giving you precedence because of your great station and honor."

Ibn Abi 'Asrun continues, "Abd al-Qadir's fame became widespread and all that Shaykh al-Hamadani said about him came to pass. There came a time when he did say, "My feet are on the necks of all the awliya," and he was a reference and a beacon guiding all people in his time to their destinations.

The fate of Ibn al-Saqa was something else. He was brilliant in his knowledge of the divine Law. He preceded all the scholars in his time. He used to debate with the scholars of his time and overcome them, until the caliph called him to his association. One day the calif sent him as a messenger to the King of Byzantium, who in his turn called all his priests and the scholars of the Christian religion to debate with him. Ibn al-Saqa was able to defeat all of them in debate. They were helpless to give answers in his presence. He was giving answers to them that made them look like children and mere students in his presence.

His brilliance made the King of Byzantium so fascinated with him that he invited him to his private family meeting. There he saw the daughter of the King. He immediately fell in love with her, and he asked her father, the King, for her hand in marriage. She refused except on condition that he accept her religion. He did, leaving Islam and accepting the Christian religion of the princess. After his marriage he became seriously ill. They threw him out of the palace. He became a town beggar, asking everyone for food, yet



one would provide for him. Darkness had come over his face.

One day he saw someone that had known him before. That person relates: "I asked him, What happened to you?" He replied: "There was a temptation and I fell into it." The man asked him: "Do you remember anything from the Holy Qur'an?" He replied: "I only remember rubbama yawaddu al-ladhina kafaru law kanu muslimin - - "Again and again will those who disbelieve wish that they were Muslims" (15:2)."

He was trembling as if he was giving up his last breath. I turned him towards the Ka'ba, but he kept turning towards the East. Then I turned him back towards the Ka'aba, but he turned himself to the East. I turned him a third time, but he turned himself to the East. Then as his soul was passing from him, he said, "O Allah, that is the result of my disrespect to Your saint, Yusuf al-Hamadani." Ibn Abi 'Asrun continues: "I went to Damascus and the king there, Nur al-Din al-Shahid, put me in control of the religious department, and I accepted. As a result, dunya entered from every side: provision, sustenance, fame, money, position for the rest of my life. That is what the ghawth Yusuf al-Hamadani had predicted for me."<sup>1</sup>

### ***Sheikh Abdussalam Bn Salim Al-Faituri***

His name is Abdussalam bn Salim Al-Faituri. He was born on Monday 12th of Rabial Auwal 880AH in a town called Bizlitin in Libya. His father died when he was two years and two months old. His Uncle Sheikh Abul-Abbas Ahmad bn Muhammad Al-Faituri took his responsibilities. He was able to memorise the Holy Qur'an at the age of seven. His father has many wonders during his



life time among which is naming Abdussalam even before his birth. He also used to call birds and come to him from the sky and fish from the river.

### ***His Education***

Sheikh Abdussalam Al-faituri studied under Sheikh Abdulwaheed Addukali where he read many books on Islamic law and theology. Abdussalam belonged to Asharites school of thought and Arusiyya brotherhood.

Imam makhlif reported that, Sheikh Abdussalam's status reached the level of what Sufi scholars call "Al-Kutubaniyatul-Azma (the highest peak).

The author of 'Fathul-Alij Al-akbar fi fazikh hayat sidi Abdussalam Al-lasmar' stated in his book that, the brotherhood (Dariqa) of Sheikh Abdussalam is 'Al-Arusiyya Shazahiyya' and gave his reason by stating what Sheikh Abdussalam said, "who ever does not belong to shazaliyya should belong to Arusiyya Shazahiya, Shazaliyya brotherhood had its root from Qadiriyya too, because the Kutub Al-Shazali is Qadiri.

Sheikh Usman bn Fodio confirmed this statement by saying Sheikh Al-Shazali was the successor (Khalifa) of Sheikh Abdulkadir Al-jilani. He proved his statement by quoting some poems from sayyid Abdullahi bn Abubakar Al-lyashi thus:

Sheikh Mashaikh maulana Abil – Hassan Al-Shazali is the superior of all scholars of his time contemporaries. An in-law of the prophet and one of his successors who inherited guidance right from



the grass root peace be upon him, his parents, friends and the rest of the eminent Sufi scholars',

In view of the above, it could be seen that Sheikh Al-iyashi and Usman shared the same view as regards Sheikh Aliyu Al-Shazali belonging to Qadiriyya brotherhood and a person who sacrificed himself to its course in terms of practice and education.

### **Relationship Between Abdussalam And His Master Abdulwaheed Abddukali**

The relationship between Sheikh Abdussalam and his master is more than that of student/teacher relationship but rather a relationship between father and his son.

Sheikh Abdussalam lived with Sheikh Abdulwaheed Addukali for a period of seventy years. He proved to be very obedient and loyal disciple. A typical example of his loyalty was a situation where Abdussalam was directed by his master to wait for him in a given place under a tree. Despite the fact that it was raining and the weather was cold, Abdussalam kept on waiting from morning till dawn.

As regards publications, Sheikh Abdussalam has about twenty though Imam Al-barmuni stated that his publications were far more than what was mentioned.

### ***His Wonders***

Sheikh Abdussalam has many wonders as stated in a book called 'Nur Al-sair'. It includes pointing to a flamed fire and got off. He used to direct rain to come down from the sky and change salty



water into pure drinking water. He also used to cure deaf and those affected by leprosy. He satisfied many people with little food. Moreso, God provided life to the dead bodies through him. He also ordered a blowing wind to a halt. His wonders were not only limited to Turabulus but all over Africa.

### ***His Initial and Final Stand On Bandir***

Sahibul mukhtasar Al-barmuni reported that, initially Sheikh Abdussalam was against bandir and those who used it. He went to the extend of washing the mats used by the people during their performance. He strongly showed his hatred and anger to the people. His master discouraged him from showing such attitude to bandir and its people.

One day, Abdussalam planned to pay homage to the grave of his uncle and seven children of Suleiman. When he arrived the grave yard he met some people by the side of the grave using bandir singing a song related to Sheikh mumshad Addainwi. He listened attentively to what they were saying. He got carried away and finally fell unconscious crying. When he regained consciousness, he ordered the people to continue. His master became very surprised when he received that information. He quickly ordered for the arrest of Sheikh Abdussalam and put him in jail. When people pleaded for his release, Addukali said, 'how could I release a person who initially claimed the use of bandir is a sin and according to whom one cannot pray to God through the use of bandir or clapping of hands? All these are prohibited ways and means. Unfortunately he is now in the same suit.



Later Abdulwaheed Addukali disguised himself in form of a bird and visited Abdussalam in the prison. When Abdussalam heard the voice of Addukali he escaped from the prison and run away. A long the way he relaxed himself under a tree where it was said a bandir was handed to him from nowhere, when people saw him with a bandir, they became very surprised. The episode circulated to all over the area instantly. His master Addukali could not believe the story of a bandir coming down to a person from nowhere. This argument posed by the master made Abdussalam to become annoyed and even cried. He therefore decided to take the matter to Sheikh FatahAllah Abu-ras Al-Khaizawani the master of Addukali. Abdussalam narrated to Sheikh Fatahalla Abu-ras all that had happed between him and Sheikh Addukali.

Surprisingly in search of resolution Sheikh Fatahalla rode his horse to meet Addukali and asked Abdussalam to follow him. When they arrived Addukali's place they met him performing ablution ready for Zuhur prayer. So they prayed along with him. When they finish Sheikh Fatahalla demanded to know from Addukali what goes between him and his disciple Abdussalam. Addukali stated that, Abdussalam has now become an insane. He completely deviated from the path of Sunnis, he rather prepared enjoyment and lavishness.

Sheikh Fatahalla took a deep breeze and said to Addukali, an excuse is always accorded to whoever reached the highest stage in Sufism unlike who is yet to reach. He finally request Abdussalam to bring out his bandir and use it, which he did with some songs along.



As a result of his performance both the two Sheikhs fell unconscious. Sheikh Addukali's state of unconsciousness even lasted for about two hours. While Sheikh Fatahalla Abu-ras behaved like a drunkard. After they regained consciousness Sheikh Fatahalla said to Abdussalam, continue using your bandir because Allah has permitted you and the generations to follow to use it. I said this not out of sheer interest but rather with the permission from Allah, His messengers and the rest of his creatures. From that time on Addukali agreed and became with Abdussalam and his bandir and never to deny or abandon him.

In one of the saying it was reported that his imprisonment was never a true incident. However, majority of the saying agreed and believed upon the true nature of his imprisonment, as it is found in a quotation directly from Abdussalam himself and put forward by Sheikh Al-Kabari that, 'Oh Muslim brothers, is not possible for either of you to relate bandir with other prohibited drums because bandir has a secret. My Sheikh earlier is not in support. He beat me, hated me and finally jailed me and later Allah released me.

Addukali did not submit easily until after series of encounters which proved beyond reasonable doubt the authenticity of bandir. Had it been he did not approve I would not have been performing it whether it would be the cause of my death. And it is believed that whatever Allah ordained on me is what actually is going to happen to me no more no less. I Thank Almighty Allah who wiped away anger from us.



### ***Sheikh Mohammad Sammani***

His name is Muhammad bin Abdulkazim Al-Qwroishi Al-madni Opopularly known as as-sammami. Sheikh Abdul – Mahmud nuruddlaim stated in his book titled “Qudul-Jamani fi manakibi kuduhubu da iratul – akhwan” that Sheikh Muhammad Sammani was born in the 1130AH at medina. In the course of his delivery so many wonders occurred such as spreading of light, perfume smell. In addition, the delivering saw at her side a man sitting and she became afraid. The man told the woman not to be afraid and continue to say I am Abdulkadir Jilani and I came to visit your new born baby. Abdulkadir put his finger into the mouth of the baby which made the poeople to predict the outstanding personality in the new born baby in the course of his life.

Going by the above, one can understand the existence of cordial relationship between Abdulkadir and Sheikh As-Sammani, a clear testimony is the total inclination and submission to Abdulkadir by Sammani upon all Sufis as he did Abdullahi bin Abbas upon all companions of the prophet.

Sheikh Muhammad Sammani studied under various and distinguished scholars such as his father Sheikh Abdulkazim, Sheikh Hayat bn Ibrahim Assaudi and Sheikh Muhammad bn Sulaiman Al-kardi a very knowledgable person in Islamic law in the whole of Hijaz.

Ironically, one of Sheikh Sammani’s teachers Muhammad Al-dakaki Al-magribe used to tell people that, “I am the teacher to this boy but undoubtedly he is my teacher”.



Indeed, it is the 'will' of Allah when he wishes to raise the personality of an individual, he does it the way he prefers. So is what happen. to Sheikh Sammani who he was attached to Sheikh Mustapha Al-bakari bn Kamaluddin. Sheikh Sammani later joined Kadirmyya Brotherhood from the hand of Sheikh Muhammad Dahir Al-Kandi considering his earlier relationship with Sheikh Abdulkadir Jilani.

Sheikh Muhammad Sammani reached the highest peak of Sufism. He was at one time confidently reported to have said, "whoever wanted to worship Allah should come to me and whoever joined me will succeed" he supported his claim with the following poems which says:

### *His Brotherhood Brotherhood.*

Shiek Muhammad Sammani belongs to Kadirinyya brotherhood as he stated during the birth day celebration of the prophet (Maulud). He was the founder of Sammaniyya that is Kadinyya Sammaniyya.

In Nigeria, Sammaniyya branch of Kadinyya was introduced by Sheikh Muhammad Nasir Al-Mukhtar Al-Kabari. He requested the introduction of Sammaniyya in Nigeria by a letter which he wrote to Sheikh QaubAllah Abisalil at Undurman though he died before replying the letter however, his successor Sheikh Muhammad Al-Fatih replied the letter granting permission to Sheikh Nasir Al-Kabari to introduce Sammaniyya in Nigeria, in addition, Sheikh Abul-Hassan Assammani also granted permission to that effect.

In the light of the above, a credit goes to Sheikh Muhammad Nasir Al-Kabari for introducing Sammaniyya branch of Kadirinyya in Nigeria as he state categorically in his book "Da'awatul – Gauth" that, I (Muhammad Nasir Al-kabari) am the person who introduces Sammaniyya in our country.

### ***The Wonders of Sheikh Muhammad Sammani***

Shiek Muhammad Sammani has many wonders among which includes the appearance of Sheikh Abdulkadir Jilani on his birthday and the incidence that took place. Also the rising of Usam bn Affan from the grave to teach Shiek Muhammad Sammani as statyed by his father.

Another of his wonders was the case of Shiek Muhammad Saleh Ash-sha'abi whose wife was on labour and he has nothing except a goat. He therefore faced to Sheikh Muhammad Sammani and read Fatiha after which he started reciting Sheikh Sammanis Tawsil until when he reached where . Sheikh used to say, 'oh Allah redeem us from difficulty and from darkness to light. Shiek Muhammad Sammani appeared to him and said continue repeating that prayer. Before hundred times his wife delivered safely and has no course for alarm.

It is in the light o the foregoing Sheikh Muhammad Nasir Al-Kabari said "Allah endowed Sheikh Muhammad Sammani with a lot of what he did not provide to his contemporaries, they normally could not solve issues until and unless they refer to him either directly or indirectly.



He introduced Zikril – Amfas which he described as the quickest way of reaching Allah (S.W.T.) as stated by Sheikh Ahmad Tijjani (P.B.U.H.) and also he derived recognition from most of sufi men as confirmed from his book (Ahmad Tijjani)Jawahiril ma'ani Vol.I P. 48.

Sheikh Muhammad Sammani has many followers from different categories of people ranging from scholars, emirs, students and many others.

As regards his nick-name "Sammani". Sheikh Muhammad Al-jaafari stated in his book that the meaning of that is learned person. Sheikh Siddik bn umar khan (P.B.U.H.)\_ said in a poem that "Umar Sheikh who is nicknamed Sammani is a learned person who sheds light on many issues", He also said the word "Sammani" refers to a person who interprets and translate things just like somebody who separate oil from milk.

Sheikh Muhammad Sammani died on Wednesday in the year 1189 and was buried at bakia opposite sayyaditina Aisha (P.B.U.H.)

### ***Sheikh Mohammad Munzali***

His name is Sheikh Muhammad Al-munzali born in Tunisia in a town called Abizalfa in the year 1150AH. He was blind but with a very sharp memory. He received Qadiriyya from one of Sheikh Sammani's disciple Sheikh Aliyu Ashshabi.

Sheikh Muhammad Al-Munzali has a lot of Awrad and Ahzab Kadirinyya" which is used to be recited in Hausa land weekly especially Friday or dally to those who can afford.

He loved Sufi men very much especially Sheikh Abdulkadir Jilani, Sheikh Muhammad Sammani and Sheikh Aliyu Ashshabi (P.B.U.H. He even used to pray for them and sought Allahs guidance for their sake in all his affairs as he posed example in one of his poem

### ***Sheikh Muhammad Bin Abdulkareem Almaghili***

Sheikh Maghili hailed from North African origin; he came to Kano for the purpose of spreading Islam and knowledge. He married and got two children, Isa Fari and Ahmad.

Sheikh Magihili established an institution for the teachings of Islamic knowledge, Arabic language and other branches of knowledge. His family members are still famous in Kano in an area known as Sharifai and their leader is being addressed Sidi Fari.

The efforts of Shiekh Magili towards education and jihad manifested seriously on Sheikh Uthman bn Fodio. It is part of the impact which led Sheikh Usman to conduct a well articulated and successful jihad activity. Sheikh Uthman held Almaghili in high esteem to the extent that he emulated him in getting into the fold of Qadiriyya, and referred to his books in serious matters of Islam.

Sheikh Maghili wrote a number of books on Islam, among them was the famous Tajal Muluk in which he advised the Emir of Kano Muhammad Rumfa on qualities and style of leadership such as; administration, goodness, social justice, relationship between Muslims and non-Muslim, and treasury issue.

in the light of the fore-going information, it could be



regarded that, even the administration of Sheikh Uthman was established on the basis of what Almaghili wrote in the book.

This is quite clear that, the Sufi scholars played a major role in the development of civilization in all spheres of human endeavor such as economics, politics, social well being of the people and good governance.

Similarly historical records attested that, Kano people learnt a lot from Libyans who lived in the vicinity of Kano particularly, Dandalin Turawa quarters, in addition to a strong trade relationship which witnessed exchange of commodity between the two communities.

On the other hand, the establishment of Islamic institutions in Kano was an after math of Sufists role in the academic fields. Take for example, the Madabo, Salga and Kabara schools, which were all established purposely to impart knowledge on the Muslims community. The Kabara School was established by Sheikh Umar of Tumbuktu, (The republic of Mali) before the Islamic Jihad of Sheikh Uthman bn Fodio.

Secondly, the Sufists were in the forefront in transforming the modern educational method to the Islamic traditional educational method. The effort of Shiekh Nasiru Kabara in the establishment of Ma'ahad Addeen in Gwale was a good example to support our argument. As reported, Sheikh Nasiru visited Sudan in the fifties, and found out that, some Islamic Scholars, in an attempt to encourage learning of Islamic Education, were civilised enough that, they converted Islamiyya schools to modern schools system

(western type) which helped greatly in imparting knowledge to the children.

Against this background, Sheikh continued to convince others including the Kano emirate to establish more schools for the teaching of Islamic and Arabic knowledge. In effect, his effort yielded fruitful results, as many schools were established, including school for higher Islamic Studies Shahuci, Kuliyatu Turathul Islam, and many more.

In addition, the role played by Sufists in creating public awareness on Islamic religion manifested in many forms. This includes public lectures particularly during Muslim festivities, such as the commemoration of the birth days of the Prophet, Sheikh Tijjani and that of Sheikh Abdulqadir Jilany which are organized annually. For instance, Maukibil Qadiriyya celebration gathers serious momentum, as over five million people from all over the Muslim world participate. It is widely believed that, Maukibi is one of the sources of Muslims unity, love and prosperity because it brings Muslims of various camps together.

### ***Sheikh Muhammad Bello***

His name is Muhammad Bello bn Sheikh Usman bn Fodio (P.B.U.H.) Ustaz Junaidu waziri of Sokoto stated in one of his publications that Sheikh Muhammad Bello was born on Wednesday in the month of Zulkida 11.95 A. H.

Sheikh Muhammad Bello was very intelligent and of good character. He was very intimate with his father which facilitated his



acquiring of lot of knowledge. He participated in most of the Jihads waged by Usman bn Fodio in his bid to reform Islam.

His nickname "Bello" is a fulfulde term which denotes "Triumph" perhaps the reason why his father chose to nickname him 'Bello' was his intention to conquer all the non-Islamic abode for replacement with Islamic government within his domain and Allah in his wisdom fulfilled his dream into a reality. Sheikh Muhammad Bello died on Thursday 25 Rajab 1253A.H at the age of 58 and was buried in his house at wurno. The last work he uttered in his sick bed was "LAllaha Ualah" meaning 'There is no god but Allah' which was repeated for about three times before his death.

### ***His Education***

Sheikh Muhammad Bello attained the higher educational quality which made him to be renounce scholar who used to give remedy or answers on different issues. A confirming example was from his father (Usman bn Fodio) where he commanded people to read the publication of Muhammad Bello in the failed of politics to learn a lot.

Another example was his choice as successor (Khalifa) to his father where he assumed the leadership and the responsibility of carrying out the activities of his father during his life time i.e. education, judgement and Jihad.

Sheikh Muhammad Bello attained to the higher level of Sufism (wulaya). such people dedicated themselves only to the worshipping of Allah as a result of which they could even see the

prophet and talk together.

This kind of attitude does not occur to Sufis unless those who attained to the highest level (Al-Wulayatul kubra) as pointed out by Sheikh Muhammad Nasir Al-Kabir.

### ***His Appointment To Khalifaship***

Usman bn Fodio (P.B.U.H.) died in the year 1817 AD when Muhammad Bello was thirty seven years old. When Abdullahi heads the news of his brothers death he immediately headed for Sokoto but unfortunately he found all the gates to Sokoto locked. He moved to "Mafara" where he found a demonstration against sharing of power with him (Abdullahi) going on under the leadership of Danbaiwa. Abdullahi waged a war to bring down or to check the activities of Danbaiwa. His nephew Muhammad Bello later joined him and together they fought Danbaiwa and succeeded in defeating him. This incident resulted in conformation of Muhammad Bello's appointment as the successor of his father Sheikh Usman bn Fodio.

### ***His Publications:***

- Sheikh Muhammad Bello has a lot of publications notably among includes: -
- Infaq Al-Maisur Fi Tarikh biladi tukrur;
- Fathul bab Fi Zikri Khasa'isi Sheikh Abdulkaidr Al-Jilani Fardul-Ahbab;
- Aldurarul-Zahiya Fil Masa'il al – Qadiriyya;



- Katful – Ikhwan Fi atba'i Hudu watu Shaidan;
- Shafa'us Sikam Fi Zikri Madaril – akhbar;
- Al – bdurul – Musfira Fil – Khisalil – Lati Yudrik bihal – Magfira.
- Raf'u Shubuha Fi tashabbuhi bil Kafrat wal zuluma;
- Mifahu Sadad Fi zikiri Auliya Ullahi Al – Khawasil – afrad.

All these publications and others were extracted from different branched of knowledge, for instance, the book "Miftahu Sadad fi zikri Auluya'i khawasil afrad contained the explanation on Sufis (Auliya) and their positions in Islam with supporting verses from the Holy Qur'an and the Hadith of the Prophet; for instance, Imam Buhari reported from Abu Huraira who said the Prophet (P.B.U.H.) said Allah the most glorious said "whoever cheated a Sufiman (Wali) is waging wr against Allah". My obedient servant drew nearer to me through performing non obligatory ones which made me to love and hononuur him and in effect I became his ear for hearing, his eyes for seeing, his hand for touching and his legs for going round. And whatever he ask from me will be provided and if he seek for my permission it will be granted.

Sheikh Muhammad Bello continued to cite examples on such Sufimen who attained to the highest peak (Al-Auliya'ul Kibra) i.e. Sheikh Uwaisul Karani. It was reported that, the Prophet (P.B.U.H.) commanded Sayyyadina Umar and Sayyyadina Ali (P.B.U.H.) that when ever they meet Uwaisul karani they should request him to seek Allah's forgiveness for them.



Another example is that of Abu Ishaq bn Darif used to save whoever parys together with him or attend to his funeral and escorted the body to the grave or enter and pray in his mosque (zawiya).

In the book "Al-durarul zahiya fil mas'il Qadiriyya, Sheikh Muhammad Bello tried to explain in all tail the disciples of Sheikh Abdulkadir Jilani along with their wonders. He started with the Sheikh himself where he quoted some of his sayings just to point out the endowment of Allah vested on him. An example of such was his answer to the question posed to him on the status of a follower which the Sheikh described as.....

In a nut-shell the book "Auradul - Zahiya" contained the historical background of Sheikh Abdulkadir Jilani and his Qadiriyya Brotherhood. Similarly, "Fathul-bab explained the position of Sheikh Abdulkadir Jilani (P.B.U.H.) and the role of Qadiriyya Brotherhood. Sheikh Muhammad Bello stated in that book Sheikh Abdulkadir Jilani is above all Sufimen. He (Sheikh Abdulkadir) seek Allah's permission to be granted. Sheikh Muhammad Bello proceeded to say there is no wonder because the moment a Sufiman attained to the highest level of Sufism Allah (S.W.T.) granted to him whatever he requested. Sheikh Muhammad Bello supported this statement by quoting Hadith al -qudusi narrated by Imam Al-Buhari in which Allah (S.W.T.) said: "My obedient servant drew nearest to me by his extra non obligatory worship as a result of that I love him very much and whoever I loved, I became his hearing that he uses to hear, his seeing which he uses to see and his legs with which he uses to go round, and as a resulat of that I will give to him whatever he



demanding.

From the foregoing, we can understand that Sheikh Muhammad Bello was a great scholar, a knowledgeable person in the field of Islamic legal studies and 'tasawuf' philosophy.

Has Sheikh Muhammad Bello ever being a follower of a Tijjaniyya Brotherhood.

Some people were of the opinion that Sheikh Muhammad Bello was at one time a follower of Tijjaniyya Brotherhood, and their point of contention was the intimate relationship between Sheikh Muhammad Bello and one popular Tijjaniyya Brotherhood leader Sheikh Umarul – Futi. However, there was no written document to ascertain this claim. Moreover, both Tijjaniyya and Qadiriyya Brotherhood aimed or were directed towards one central target that is worshiping of Allah (S.W.T.).

Another reason was the involvement of Sheikh Umarul – Futi in most of the Jihad as a genuine reason or concrete because if we look at most of Sheikh Muhammad Bello's publications centered around Qadiriyya and its status. Further more, such double face attitude does not occur to such great Sufis like Sheikh Muhammad Bello due to their stand – still in fulfilment of promises especially to the Sheikhs of their Brotherhood.

In addition, Sufimen directly stick to the teachings of the Prophet in all ramifications. They are God fearing, trustworthy, just and they fulfil promises. To this end, it is therefore impossible for Sheikh Muhammad Bello the successor of Sheikh Usman bn Fodio



to decamp from Qadiriyya to Tijjaniyya Brotherhood. He succeeded Sheikh Usman in all aspect and Qadiriyya inclusive, became Sheikh Usman bn Fodio belong to Qadiriyya. Therefore, whoever maintain the view or opinion that Sheikh Muhammad At one time left Qadiriyya and joined Tijjaniyya do not actually knew Sufi leaders very well.

El - Wazir Sheikh Abdulkadir bn El - Wazir Godado bn Limo stated in his book 'Al - mawaqib Arrbbaniya Fi Tahqiqil - Dariqatul - Al - Qadiriyya that, Allah (S.W.T.) gifted our family with three things:

- Al-jihad which is a vital aspect of religion;
- Being among those who participated and succeeded in establishing Usman bn Fodio dynasty based on Islamic principles;
- Joining Qadiriyya Brotherhood which the best of all Islamic Brotherhoods. This is true because its principles was based on God fearing. Companions of the Prophet also belongs to Qadiriyya as confirmed by the consensus of Ulama'a (P.B.U.H.). Usman bn Fodio also confirmed statement in many of his publications and teachings to his followers and the rest of muslim ummah in either Arabic or Hausa (Ajami). Whoever happened to be with him in his council (Majlis) or preaching had learnt a lot of the said teaching.

Abdullahi bn Fodio followed the same tune so also Muhammad Bello bn Fodio and this process will continue forever



and by the grace of Allah we will continue following their foot – steps and imitating their teachings.

Sheikh Waziri stated in his book that his reason or intention of stating all these is to confirm the reality as regards speculations put forward by some people whom he described as ignorant for maintaining that Sheikh Muhammad Bello had at one time a follower of Tijjaniyya Brotherhood.

Another reason given by Sheikh Waziri was that during the last days of Usman bn Fodio, he sermoned all his relations and urged them to devote themselves to Qadiriyya Brotherhood and to abide by its rules and regulations, for whoever devotes to it will have no fear or probelm on the day of judgement.

The last reason that confiemed non affiliation of Sheikh Muhammad Belloto Tijjaniyya was that no one had ever at one time received a single Fatwa from the Sheikh and non of his publications dealt with Tijjaniyya. We can therefore concluded that “We” the followers of Sheikh Usman bn Fodiyo belongs to Qadiriyya Brotherhood. These are the extract from the books of scholar that had stayed with Sheikh Usman bn Fodio and his khalifa Sheikh Muhammad Bello (P.B.U.H.) concerning the real situation of their Brotherhood (Qadiriyya).

As regards the issue, Sheikh Muhammad Bello in his book ‘Infaql maisur fi tarikh biladi at tukour’ pointed out that, Sheikh Mukhtar Al – Kunti has a lot of aurad (Prayers) which he received from his master Imam Al – Sufi Qadih Assdry Alhaji Muhammad Al – Afiya and these aurad (Prayers) were those Qadiriyya. These is

also a chapter in the book where Sheikh Muhammad Bello gave the detail of the aurad (Prayers) of his father Sheikh Usman bn Fodio which he named as "Wirdi silsilatil Qadiriyya". He also stated that Sheikh Usman bn Fodio narrated that he received from his father, Sheikh Muhammad Bello also reported in his book why himself and his father chose qadiriyya prayers (wuridi – qadiriyya) that, this type of prayer superceeds any other one, it has no equal, Therefore, whoever devote himself to it will die in good faith (Iman). This is categorically stated in Sheikh Muhammad Bello's book. And all these facts and statement will clear testimony to the strong inclination of Sheikh Usman bn Fodio and his Son Sheikh Muhammad Bello to Qadiriyya Brotherhood.

### **Seeking of Favour by Sheikh Usman Bn Fodio and Others in the Name of Sheikh Abdulkadir El-Jilani**

The concensus of scholars unanunously affirmed the legality of seeking of fovour from Allah in the name of Prophet Muhammad. (S.A.W.), other Prophets and Sufis (Auliya'a).

With his background, Imam Al-Arif bn Hajar condemned Ibn Taymiyya with regards to his opinion which disngatified using Prophet Muhd's (S.A.W.) or any Sufis name to seek Allah's favour. He ever termed such commitment as associating somebody with Allah (Shirk), Imam Al – Arif quotaed one hadith as his point of contention narrated by Hakim that, the Prophet Muhammad (S.A.W.) said, when Prophet Adam committed an offence in heaven (Jannah), he sought for Allah's forgiveness in the name of Prophet Muhammad (S.A.W.). Allah (S.W.T.) asked Adam how he came to



know Muhammad while Allah did not even create him (Muhd.). Adam replied that, on my creation I raised my head up and behind Al – arsh I saw written that, there is no deity worthy of worship except Allah and Muhammad (S.A.W.) is His messenger. There, I understood that you will not associate your name with anybody except with what you love better. Allah (S.W.T.) said, you spoke the truth. He is indeed my beloved servant and whoever request anything from Me in his name I will give him and moreso, the world was even created for his sake. This is obviously one of the greatest wonders of Prophet Muhammad (S.A.W.) that Allah will never turned down any request made in his name.

Another reason put forward was the incident that accured during the life time of the Prophet as narrated by Nasa'i and Turmidhi that, one day, a blindman came to Prophet Muhammad (S.A.W.) and said, Oh Prophet pray to Allah my recovery. The Prophet said to the man, if you want my prayer I can do so and if you like you can exercise patience which is better for you. The man insisted on the Prophet prayer. In another version, the blindman complaint to the Prophet (S.A.W.) about his in ability to secure a person who could everyday be his guidance and go with him to wherever he wishes, the Prophet commanded the blindman to perform ablution and pray to Allah in the name of Prophet Muhammad, the Prophet of mercy and depend solely upon him in seeking Allah's help to solv his problem of blindness. This narration was confirmed by Imam Al – Baihaqi finally, the blindman's prayer was answered by Allah. In this regard, the Prophet do not prefers praying for the blindman but rather, he commanded the blindman to



prayer for himself. The wisdom behind this, is to show the importance of seeking Allah's favour in the name of Prophet Muhammad (S.A.W.). This process continued after him through the pious caliphs of down to present day.

The tradition of the care also confirmed the legality of seeking Allah's favour in the name of Prophet Muhammad, Sufis or any other good person. In a related development, it was found that caliph sayeedina Umar prayed to Allah for rain in the name of Abbas (P.B.U.H.). Imam Al-Buhari also narrated that, as we were in trouble we sought for Allah's favour through Prophet Adam, Musa and Prophet Muhammad (S.A.W.).

Imam Al – Subki re-affirmed seeking Allah's favour in the name of Prophet is allowed in Islam for it happened during the life time of the Prophet, after his demise and even before his creation. Sheikh Imam Al – ramli said; seeking Allah's favour in the name of Prophets or Sufis in their life time or after their death is allowed. This is because their miracles and wonders do not end with their death. This is the reason why Sheikh Usman bn Fodio in many occasion Soughy Allah'a favour in the name of Sheikh Abdulkadir El – Jilani as confirmed and stated by his son and caliph Muhammad Bello in his book 'Al – Salasilil Azzahliya lil Sadafi Assufiya.' Sheikh Usman bn Fodio also posed a poem in the book which goes thus: -

“Oh! Sheikh Abdulkadir Jilani I m in a critical situation, I seek Allah's favour in your name to rescue me”

Sheikh Muhammad Bello stated the prayer (addu'a) that he



and their family use to offered which consist of seeking Allah's favour was that: - Allahumma Ya Hayyu ya Kayyum, Ya Zeljalali wal-ikram, Ya Zel-Qudinatil adayat, Ya Kadiyal – hazat as'aluka wa atawassalu bi Sheikh Abdullakadir Al-Jilani". In a night shell Sheikh Muhammad Bello pointed the careteria that they to follow when seeking Allah's favour in the name of Abdulkadir Jilani there was also another wa of seeking Allah's favour in the name os Sheikh Abdulkadir adopted by Sheikh Usman bn Fodio as norrated by Sheikh Abibakar pl-ayashi in one pome which he says:

"He who been in critical condition, he should offer a prayer (addu'a) and seek Allah's favour in the name of Sheikh Abdulkadir Jilani".

Another way of seeking Allah favour in the name of Sheikh Abdulkadir Jilani adopted by Sheikh Usman bn Fodio was the performing abolution and pray raka'at you should stand – up and pace the "Qibla" and then read the fatiha Ayatul-Kursiyyu and Alam-Nasharah, after completing all this they should seek from Allah to give the reward to Sheikh Abdulkadir Jilani and then say:

"Allahumma Inni rafa'atu hajati ila wajhikal-kareem, wa basa'atu wajhi ila fadalikal-azeemi, wa atsamtu bi fadiha, wawa jadatu thiqati bijudika waa'daika, wa tawassaltu bizami'i rusulika, wa anbiya'ika, wabi jami'i mala'ikatika, fi sama illa, ya sami'a dua'a'i akdi hajati, waj al-na masalih dini wa akharafi ya arhamar-rahimin. Allahumma innaka antal-alimu binali, wa'antal qadir ala tafriji. Kurbati, ya man la yahtazu ila bayanin wala tafsir hawa'iji khaika kathiratun, wantal alimu bi basari, rabbi inni, massaniya



durru wanta arhamur-rahimeen.”

After reciting these prayer then you should find/seek a favour in the name of Sheikh Abdulkadir by saying “Ya sidi Abdulkadir jilani as'aluka an faqdi hajati allafi ka ma'asiyata fiha”. Finally Sheikh Usman bn Fodio recommended this kind of prayer and said “it will serve the person who deboted himself to it from danger.

With extennding of Sheikh Usman bn Fodio's follows and the need of farming a war (Jihad) Sheikh Usman started propagating of a war through his propagating and preaching to Islam where he used to draw the attention of his followers to prepaire for a war (Jihad) by possition of weaponry which will help them in their intention of ferming Islamic Government. In this regard Sheikh Usman bn Fodio form a pome in Hausa (Ajami) colling his followers to be readay for a war (Jihad) which he finally concluded the pome by a prayer in which he seek favour in the name of Sheikh Abdullkadir. Moreover, he named the pome as Qadiriyya pome. The pome was later translated into Arabic by his brother Sheikh Abdullahi bn Fodio (PBh) them amin. The potion of the pome is as follows: -

“Arabat malahi washaikahi Ujmatu mutawassilina ma'anbi Abdulkadir Arju bishirkatihil-Qabula liannani, Tilmizu timizin li Abdukadiri.

#### **Meaning:**

In this poem both Sheikh Usman and Sheikh Abdullahi were tying to explain that seeking Allah favour (tawassal) in the name of



either the Prophet or sufis is allowed in Islam as have shown in their poem whereby they seek Allah favour in the name of Sheikh Abdulkadir Jilani. The details of the poem was written in Sheikh Abdullahi bn Fodio Book (Tazyinul -warqax ).

### ***Sheikh Umar Malam Kabara***

His name is Sheikh Umar Kabara , popularly known as Mallam Kabara bn Mukhtar bn Khalifa bn Salheh bn Aliyu bn Dawud bn Kabara Farma Alu, the brother of Imam Askiya Muhammad Tura, Amiril-Mumina at biladil-Sudan. He was sinhaziyyar Himriyyar. His relation extended up to the Prophet Dawud (P.B. I. H.) He was Hasniyyun from part of his father angle Jibirun from part of his uncle Kabara Farma Alu.

With regard to his Brotherhood (dariqa) Sheikh Umar (Mallam Kabara) was belong to Kunti Qadiri. He received it from Sheikh Mukhtar Al - Kunti. He came to Nigeria before the Jihad of Sheikh Usman bn Fodio. Sheikh usman bn Fodio used to seek his advices secretary on many issues.

### ***His Education/Knowledge***

He studied at one University called Senkware University. After completing his studies there. He established Sufist School at Katsina which students from different locations used to attend. He proceed with his studies under Sheikh Dahiru bn Ibrahim Fairamma whereby he came back to Kano where he establish Sufist School which has many branches of knowledge especially theology (TDUHED). Many people used to attend the school. The school



continuous to graduate student to date.

### His Relationship with Sheikh Usman Bn Fodio:

Mallam Sheikh Muhammad Nasuru Kabara stated in his book "Al - Bushra Al - Kubra Fisharhi Nazari Al - Kubra, this the first place whereby taro Sheikhs known each after was Adavce in Niger Republic which now called Arewa. It was also called Maje as Sheikh Abdullahi bn Fodio (PBH) narrated in one of his pome. Therefore since then Sheikh Malam Kabara became the mediator between Kano and Sheikh Usman bn Fodio, that is why when are troops from Kano intended to participate in a war (Jihad) of Sheikh Usman bn Fodio came to Mallam Kabara and recieved an introduction letter to Sheikh Uman bn Fodio and adopted them with best regard. These troops are Mallam Jibril, Mallam Dabo Dambazau, mallam dambazau, Mallam Bakatsine, Mallam Ja'e, Mallam Sulaiman bn Di-zamu, Mallam Usman Al-Hausaloyi and Mallam Jalli P.B.U. them. The conquest of Kano was therefore through these nine trops.

The relationship between three Sheikhs (Sheikh Usman bn Fodio, his son Muhammad Beelo and Sheikh Abdullahi a brother of Sheikh Usman bn Fodio) was very cordial and and strong in such a way that every letter send to Emir of Kano from Sokoto it must come through Mallam kabara.

### The Role of Qadiriyya During the Life Time of Sheikh Usman Bn Fodio P.B.U.H.:

The Qadiriyya House which populaly known as "Gidan



Kabara" nowadays used to be a repuges camp whereby people used hide due the injustice done by the Emir of Kano at that time. This continous until such a time when the colonial masters took over.

Some of the Desciples of Mallam Umar Kabara:

It is very hard to know all the deciples of Mallam Kabara because he dose not stay in one place until when the Sheikh Usman bn Fodio asked him to remain at Kano. It was during that time that following people became his prominent deciples.

1. Ustaz usman Zabi
2. Sheikh Abubakar Mallam kayau bn Imam Kona Al-Shaikh Haruna Imam Zariya
3. Sheikh Musa Mai Risala
4. Sheikh Abubakar bn Musa Mai Risala
5. His In – Law Sheikh Sunusi which populaly known as Bakon Katsina
6. Sheikh Aliyu Al-tafawi
7. Sheikh Nasir Sahibul tafsir
8. Sheikh Shu'ai'bu maimayayi
9. The brother of Imam Sankware, Sheikh Maishirayi
10. Sheikh Abubakar Dan-Maifarar Kasa
11. Sheikhhat Baraka Maikurrel the wife of Sheikh kayau
12. Sheikh Mahmud bn Malik the Hasban of halima daughter of Sheikh Tahir Fairamma)



13. Sayyida Halima daughter of Sheikh Mallam kabara
14. The Emir of Kano Ustaz Ibrahim Dabo bn Mahmud.

### ***His Publications:***

Sheikh Muhammad Nasuru kabara stated that Mallam Kabara has a lot of publications notable among them are Al-Kubra which is aqida ashariya. Another one is Sharh nazamul-Kubra which he compiled it through dictation from Sheikh Dahiru fairamma.

There was also one Majmu'a called Kanzul Mudalsam fis-salati Alel-Nabiyil-A'azam. It was a very big collection which contained about 781 pages. It consists of full text of Dala'ilul - Kahirat Tuhfatul - Nasirina, by Sheikh Abdulkadir Al - Qadiri Kanzul A'azam by Sheikh Abdulkadir Al-Jilani, Al - Wasilatul - Uzma by Sheikh Abdullah Al - Khawas and salatu Sheikh Muhammad Arraf.

It was also contained Ma'arizul wusil by Sayyid Ahmad bn Jibrin, Alkasu kabul - dari by Sayyid Abil - Khairi Abdul'aziz, mafatihul Jannat by Abil - Khairi Abdullahi bn Abil - barakat, Muntahal - amlu was - su'al by Sayyid Annaili, salawat Shaikh Abil - Hassan Ashshazili, Da'awatus sahaba wattabi'in, Da'awatu ba'aril Anbiya'a (P.B.U.H.) and Da'awat Habib Al - Mudafa (P.B.U.H.).

### ***His Super Nature Powers (Karam) Wonders:***

One of his super natural powers is his relationship with animals. It used to Katsina to him take his command and even some



time used complain to him. Another his supernatural powers logs that commading one of his deciple to tell her a another super natural powers was that he used to saw siral in its form. He also used to command ..... to cahed somebody as it once time happend between him and one of the Emirs of Kano. For name of his super natural powers refer to Jala'un – Nasri fi Tarjamati Sheikh Mallam kabara, by Sheikh Muhammad Nasuru Kabara.

### ***Sheikh Abubakar Danmaifarar Kasa***

He is Sheikh Abubakar Ibn Mahmud popularly known as DAN MAIFARARKASA. Born in Medina but resides in Kano. History has it that, his father on his sick bed made a will that sheik Abubakar should collect some soil from Medina and carry it along till he rich a place where the soil became similar in comparison and that should be where he (Abubakar) will make his residence, sheik Abubakar continued his journey with that soil till he reached Kano and Darma precise where he compare the soil and became satisfied with the similarity. He finally made his residence there (Darma). Sheik Abubakar was a trustworthy and obedient servant to Allah and generally a God fearer.

Sheik Abubakar arrived the place during the chaliphateship of AL-Magili thought with no kingdom to take charge of Sharifs affairs. After when they concluded to build such a place they resolve to invite Sheik Abubakar to lay the foundation stone.

Initially, he did not go by himself but a representative. But when they rejected he went and laid the foundation stone personally. The place is called ZAUREN TUDU in Sharifai quarters, Kano



presently.

He was one of the great scholars of Hadith in West Africans and most literatures of the authentic Hadith of Buhari and Muslim were got from him by the people of Kabara precisely. He was also a great Sufi scholar and a recognized leader in Qadiriyya movement.

A good relationship exists between him and Mallam Kabara (Umar) where they recognize the importance of one another.

### ***His Supernatural Powers***

Sheikh Abubakar is a man of quite a number of supernatural powers. This includes treatment of leprosy and its likes. One day he was sitting cycled by his displynes person's knowledge to them, a wounded man limping came to pass. One of his displynes shouted "see the wound or sickness that is beyond the knowledge and treatment of a doctor". The disease is called in Hausa the TINJERE. The sheikh called the man and sat him by his side. He prayed to Allah for the treatment of that person and spit on the affected areas of the man. The wounded man instantly got cured. He stood up and went away a normal healthy person.

Another of his supernatural power was the incident that occurred between him and his neighbor. His neighbors a business man one day maintain in his mind that I will pray and seek refuge in Abubakar for the prosperity in my business. If I gain much of a profit I will give something to the Sheikh. After he took his decision alone and in his mind he moved out of his house to his shop. Luckily for that business man he succeeded in achieving a lot that



day. On his way home he did not stop and fulfill the promise he took in his mind that is to give the Sheik something. He went straight to his house. After some time the Sheik sent for him, when he came, the sheik said to him that who ever took a promise should endeavor to fulfill it. The business man then brought something out of his pocket to give Sheik Abubakar as a fulfillment of his earlier promise.

The business man asked the people around. Do you know why the Sheik said this to me? He narrated the whole incident to them. It occurs not in the presence of the Sheik but Allah (SWT) has notified the Sheik.

The author around him deemed it necessary to write about Sheik Abubakar on two reasons. One, Sheik Abubakar contributed a lot in the field of knowledge in sub-Saharan Africa and Kano in particular. Two, no body among our writers ever cared to write about such a great scholar and there is no justice in allowing of such eminent personalities to pass away without documenting something on them.



## **Chapter [ 8 ]**

### **The Contributions of Sheikh Muhammad Nasir Al-Kabari to the Development of Qadriyyah Brotherhood in Nigeria <sup>(1)</sup>**

Sheikh Nasir Muhammad Umar Kabara, a noted Islamic scholar and philosopher was born in 1912 in Guringuwa village outside Kano, Nigeria. His grandparents came from Kabara, a town under Timbuktu kingdom. His third generation grandfather — also from Kabara in Timbuktu — Mallam Umaru, also known as Mallam Kabara was the only one from the lineage to settle in Adakawa in Kano city, before moving on to what is now known as Kabara ward, named after him. He was an accomplished Sufi in Timbuktu before departing for Kano.

The first thing Mallam Kabara did on settling in Kabara ward was to establish a school in 1787, of a sort commonly referred as Zaure School where the outer entrance hall of his house was converted into an Islamic school. This school possibly among the oldest recorded schools in Kano is now part of the Darul Qadiriyya household of Sheikh Sheikh Nasiru Kabara.

The youthful Nasiru was extremely enthusiastic in his search for knowledge. His first encounter with advanced Islamic learning system — long after he had graduated from the normal Allo (Qur'an

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(1) Information obtained from Paden, J (1973) *Religion and Political Culture in Kano*. Berkely, University of California Press. With additional field work data in Kano.



read from wooden slates) schooling system, emerging extremely fluent in Arabic language, Islamic jurisprudence and Linguistics — was with *Bad'ul Amli* and *Murshida*, both treatises on *Tauhidi*; the unity of God. Next followed a voracious appetite for other books and soon he had completed his studies of *Ahlari*, *Iziyya* and *Risala*: all books necessary for a proper understanding of Islam. Because in Islam there is no concept of copyright, soon after the youthful Nasir was himself typesetting the *Risala* and *Ishiriniya* (book of poetry in praise of the Prophet) and selling them.

His learning process was essentially self-motivated, with of course appropriate encouragement from his main teacher: Mallam Natsugune. Consequently, the youthful Nasiru was a voracious searcher of Islamic knowledge, being far ahead of his contemporaries — indeed he was actually preaching to his classmates his advanced understanding of the meaning of the Quran; thus sowing the early seeds of his entry into *Tafsir* at such tender age.

In Kano of that era — 1920s — there were five advanced schools; essentially what can be considered pre-university schools now — where the young Nasiru used to go, on his own, to further his knowledge. These schools were:

1. The House of Deputy Imam of the City Central Mosque, located in the Daneji ward
2. The House of Mallam Ibrahim, Chief Judge of Kano at Yakasai ward



3. The House of Bichi Circuit Judge, Alhaji Musdafa at Kurawa ward
4. The House of Sheik Abdulkarim (Mallam Sambo) at Ciromawa ward
5. The House of Chief Imam of Zawiyya, Mallam Inuwa at Mayanka ward

These schools had extensive reference libraries containing collections obtained from various North African scholastic centers. All form the central core of Nasiru's thirst for further knowledge.

Even at that age, his acquisition of knowledge was more than rote learning; he questioned what he did not understand from his teacher; thus being extremely revolutionary in his understanding of Islamic knowledge. The traditional perception of the relationship between the pupil and the master in the Islamic schooling system rarely gives room for interactive acquisition of the knowlege. Nasir did not accept such didactic relationship, and consequently, with diffidence and respect, always requests for further elaboration of what he did not understand of what he learnt from his teachers — who themselves were only too willing to oblige the young scholar. This was not suprising, even in the “archaic” 1930s Kano, considering the fact that some of his other teachers were graduates of the Al-Azhar University in Cairo, the oldest university in Africa. Thus Sheikh Nasiru Kabara combined two intellectual traditions: his Timbuctu ancestry when Timbuctu itself was a citadel of learnig in the Sudan; and his contact with visiting scholars and professors from Al-Azhar in the 1930s in Kano.



Among the local residents in Kano who joined the Qadiriyya at this time (1937) was a young lad, Muhammad Nasir Kabara, who was destined to bring great changes in the tariqa and not only to introduce the celebration of the birthday of Shaykh Abd al-Qadir al-Jilani, a festival which was not practiced by the North Africans, but also to carry the use of bandiri to every corner of Hausaland.

At the age of seventeen, Muhammad Nasir was really too young to be accepted as a member of the Qadiriyya but, as his grandfather, Mallam Nakabara - an extremely well learned Mallam - wished him to enter the order, Shaykh Sa'ad had a little choice but to give him the wazifa. Although a youth, Nasir was not only well read in classical Arabic literature and sciences but he was also conversant with the learning of Sufism and the works of the leading sufi scholars of the time.

When the Amir of Kano Abdullahi Bayero went on the hajj Nasir sent a letter through Wali Sulaiman to the Khalifa of the Qadiriyya, Shaykh Abu al-Hassan as-Sammani, the grandson of the founder of the Sammaniyya, asking him to give him an ijaza to become muqaddam of his own zawiya. The Shaykh was astonished to hear of such a highly learned youth and he sent a jubba and cap to Nasir together with a letter of appointment as a muqaddam. Although Nasir did not immediately separate himself from the community in Alfindiki, as Shaykh Sa'ad was still alive, his actions were regarded as innovations by the Arabs. In 1949 Nasir made the Hajj and met the new Khalifa, Shaykh Hashim and Shaykh Muhammad of Mauritania. On his return journey, he visited the



Sudan, where he met with Shaykh Muhammad al-Fatih b. Shaykh Qarib Allah, Khalifa of the Sudanese Samaniyya. He also visited other Arab countries where he learnt many things concerning the hadra and bandiri organization. By 1950 Sheikh Nasir was in many ways far more versatile and eclectic than his teachers; and having successfully made Sufism acceptable to wider audience, he was thus able to make Qadiriyya penetrate into every part of the country.

Thus since about 1958 Sheikh Nasiru Kabara has been considered the leader of all branches of Qadiriyya in Kano. The lines of authority within the leadership structure, however, may be viewed in terms of both the individuals whose authority extends over several branches and the particular patterns within each branch.

Sheikh Nasiru Kabara received his original authority in Kuntiyya and Ahl al-Bayt from Ibrahim Nakabara, who was the dominant figure linking nineteenth and twentieth-century Qadiriyya in Kano. Ibrahim (ca. 1867-1941) was Fulani and his grandfather was originally from Katsina. He learned a wide range of subjects from his father: law, theology, literature, logic, and grammar. He learned astrology from Mahmud Kabara; law (the Mukhtasar) from the babban mallami, Abdurrahman al-Sayudi; and sufism (especially Qadiriyya) from his father and from Ibrahim of Zaria, who had come to Kano. By the age of thirty, he had become a legal adviser to Emir Aliyu. He was offered the position of alkali (judge) but refused on the conviction that mallams should not be involved in government. He did not travel outside Kano and continued his position as legal adviser under emirs Abbas, Usman, and Abdullahi



Bayero. He was also the personal mallam of Emir Usman. Ibrahim did not write books, although he did possess his own written commentaries on the Mukhtasar. His home in Kabara ward was a center of higher learning in Hausaland. One section of his compound was set aside for studies of theology and mysticism, and another section was set aside for studying law. He was not an ardent proponent of solitude (khalwa). Although there were other leaders of traditional Qadiriyya in Kano during this period, Ibrahim's authority was reinforced by his personal qualities of piety and knowledge and by his effectiveness as a teacher of mallams. He was not succeeded in this authority by his son but by his student Sheikh Nasiru Kabara, who exhibited these same qualities.

Sheikh Nasiru Kabara"was "given" to Ibrahim na Kabara as a child and grew up in his household. As a Fulani, Nasiru has had access to the Traditional Qadiriyya mallams in Kano. Through his abilities as a scholar and teacher, he became the likely heir to Ibrahim na Kabara."

During the period from 1935 to 1955, Nasiru was successful in establishing direct contact with the primary sources of Qadiriyya authority in Khartoum, Timbuktu, and Baghdad; and thus he became increasingly independent of Traditional Qadiriyya lines of authority. His trip to Baghdad in 1953 was a turning point in his career. It established his authority directly within the international headquarters of Qadiriyya; while in Baghdad he studied classical and modern aspects of Qadiriyya, and subsequently he introduced or interpreted much of this material for a Nigerian audience; his sole



traveling companion to Baghdad was the wealthy merchant, Sanusi Dantata. As a result of the trip, Nasiru secured the financial support for his campaign to reform Qadiriyya and extend it to a mass level.

Upon his return from Baghdad, Nasiru opened his own Qadiriyya mosque and declined to attend the mosque of Muhammad Sidi. By 1956 most of the leadership and laity had aligned with Nasiru and a rapprochement was reached with Muhammad Sidi. During this period Nasiru traveled throughout northern Nigeria opening mosques and appointing muqaddams. He also nurtured his contacts in the Arab world, returning twice to Baghdad and visiting Khartoum, Cairo, Beirut, Damascus, Tehran, and Amman. In 1958 he was appointed headmaster of Shahuci judicial School and Library in Kano. In 1961 he opened his own Islamiyya Senior Primary School in Gwale ward and has continued teaching advanced subjects in his own home.

In 1949 Nasiru was appointed to the emir's Council of Advisers by Abdullahi Bayero. When Muhammad Sanusi became emir in 1954, however, Nasiru was replaced on the council by Reformed Tijani mallams. During the reign of Sanusi, Nasiru served as a legal consultant to the Northern Muslim Court of Appeal and continued as one of the two tafsir readers in the palace (q.v.). With the appointment of Ado Bayero as emir in 1963, Nasiru again became an adviser to the emir. Since 1963 he has been a member of the Kaduna Council of Mallams and has been on numerous local and regional committees, ranging from the Kano Native Authority Committee on Prostitution to the Northern Nigerian Special



## Committee on Education in Kano Province.

Despite his involvement as a government mallam, Sheikh Nasiru Kabara has maintained a base of authority independent of the administrative structures in Kano and northern Nigeria. He has been largely responsible for making Qadiriyya acceptable to the common man, both Fulani and Hausa, and has been an important intermediary between the Fulani ruling class and the Hausa commoner. He has translated the theology and mysticism of Qadiriyya into the Hausa idiom.

In addition to the functions of initiation, training, and intermediation, the Qadiriyya leadership in Kano has responsibility for financing and organizing the various activities of the brotherhood and for communicating with all segments of the brotherhood, local and national. In the transformation of the brotherhood from an elite to a mass organization, a major leadership function has been the inspiration and administration of ritual.

Most of the Reformed Qadiriyya members do wuridi in groups led by an imam. The exact nature of the wuridi varies with the subgroup within Qadiriyya. The total time expended in each group would be about thirty minutes per day. Some Qadiriyya (Salamiyya) imams also lead bandiri sessions about twice a week in the evenings. During these group prayer sessions the leader-follower nexus is strongly reinforced, partly by the traditional relationship of an imam to those who "pray behind."

Reformed Qadiriyya has placed a special emphasis on group celebration of the founder's birthday (Mauludin Abdulkadir). This



ceremony is specifically identified with Reformed Qadiriyya and was initiated in Kano by Sheikh Nasiru Kabara in about 1959. It serves as a yearly meeting for brotherhood leaders and members from throughout northern Nigeria. Delegations from each of the major northern cities congregate in Kano for a full day of prayers and activities. The central feature of the day is a group procession, arranged by area delegations, from the home of Sheikh Nasiru Kabara in the Jarkasa area of Kabara ward to the Kano Qadiriyya burial ground west of Kano City, where prayers are said over the graves of Kano Qadiriyya saints. The procession also serves as the only time in the year when men, women, and children all participate in the same worship service. The order of procession indicates roughly the hierarchy of authority within the Qadiriyya elite; there is an inner core of muqaddams who accompany Sheikh Nasiru Kabara during this period.

From the patterns of authority and community within Qadiriyya in Kano several points may be summarized:

- (1) Association with Qadiriyya in the nineteenth century was limited to Fulani mallams and administrators (who derived their authority from the leaders of the Fulani Jihad) and to North African Arabs (who did not integrate themselves religiously into the Kano Milieu).
- (2) With the establishment of colonial rule, elements in the Kano Arab community reaffirmed their own spiritual links with North African sources of spiritual authority.
- (3) Members of the Hausa mallam class began to associate with



this renewed form of North African Qadiriyya and were recruited into leadership positions within one generation.

- (4) Part of the success of Qadiriyya in the Hausa sector was due to an emphasis on group worship and the focusing of activities within local mosques.
- (5) The "legitimate" successor to the leadership of traditional Fulani Qadiriyya in Kano (Sheikh Nasiru Kabara) affiliated with independent lines of Qadiriyya authority as a reinforcement of his "inherited" authority and sought to consolidate the Arab, Hausa, and Fulani sections of Qadiriyya.
- (6) This was accomplished partly by extending Qadiriyya from an elite base to a mass base. In this process, the support of wealthy Hausa merchants was essential. On the mass level, Reformed Qadiriyya was also a reaction of emerging Kano nationalism which demanded that religious authority be shifted from Sokoto and North Africa to Kano itself.
- (7) Because of the mass base of Reformed Qadiriyya, it was no longer possible for the Qadiriyya elite to identify completely with the Kano ruling class. Thus, while brotherhood leaders might act as advisers to the ruling class, they have usually guarded their status as nongovernment mallams.
- (8) Perhaps as a consequence of the shift from an elite to a mass base, the brotherhood leadership became involved in two relatively new functions: the interpretation of doctrine for



local use and the inspiration, through ritual and ceremony, of group and mass worship.

### **Doctrines of Authority and Community In** **Reformed Qadiriyya**

Whereas Traditional Qadiriyya in Kano relied heavily on the nineteenth century Jihad writings as the major sources of Qadiriyya doctrine the leaders of Reformed Qadiriyya have themselves been prolific writers. Like the Fulani Jihad writers, the contemporary Qadiriyya writers are concerned to relate classical Islamic thought to local circumstances. In the interim period between the Jihad writings and the contemporary writings, there was "a dearth of Qadiriyya literature in Kano. None of the major leaders during this period, Ibrahim na Kabara, Ali Musa, Saad b. Ahmad, Sharif Garba, Sidi Muhammad, and Muhammad Sidi-wrote on Qadiriyya. The Reformed Qadiriyya movement, associated with Sheikh Nasiru Kabara and Ahmad b. Ali, has not only produced its own literature but has revived an interest in the Jihad classics," has introduced works on Qadiriyya from the Arab world," and has inspired local Hausa "praise poets" "to express themselves on brotherhood matters. Sheikh Nasiru Kabara has written about 150 works in all."

The amount of systematic theology in the writings of Sheikh Nasiru Kabara has been minimal; his primary purpose seems to be to relate the history and elements of the brotherhood in terms understandable to contemporary Kano society and to stimulate an identification with the saints of the brotherhood. The writings of Ahmad b. Ali cover many of these same topics. There is no specific



praise of the Shaziliyya way, as distinct from Qadiriyya, and much of the literature contains poems that are sung at worship gatherings. Another Reformed Qadiriyya leader in Kano, Adamu na Ma'aji seems mainly concerned with chains of authority and conditions of initiation."

The writings of brotherhood leaders such as Sheikh Nasiru Kabara and Ahmad b. Ali espouse the community and authority of Qadiriyya on two major grounds: affiliational (primarily on the basis of direct personal experience) and communal (primarily on the basis of loyalty to the nineteenth-century Jihad tradition). Within the category of affiliational appeal, there have been five areas of doctrinal exposition: the origins and spread of Qadiriyya, the elements and requirements of Qadiriyya, the benefits and blessings for those who follow Qadiriyya, personal praise of the Qadiriyya saints, and general preaching.

With regard to the spread of Qadiriyy, Sheikh Nasiru Kabara describes in *Alnafahat* the Qadiriyya shaykhs in history and the distribution of Qadiriyya among the continents of the world." In *Naf' al-'ibad*, he discusses the Qadiriyya caliphate throughout history. In *Ithaf al-khald'iq* he presents the genealogy of the founder, 'Abd al-Qadir, and a considerable amount of biographical data. He also mentions some of the successors of 'Abd al-Qadir in the contemporary world.

With regard to the requirements of Qadiriyya, Sheikh Nasiru Kabara elaborates in *Al-nafabdt* the details and the nature of the brotherhood ceremonies." In the *Naf' aVibad* he describes the

Qadiriyya daily voluntary prayers." In the *Ithaf al-khald'i*q he discusses the necessities and voluntary aspects of ablution, washing, taimama (symbolic washing with dust), prayer, prostration, giving of alms, fasting, pilgrimage, and other Islamic rituals for those who follow Qadiriyya. In *Da'wat al-ghawth* he elaborates on the conditions for following Qadiriyya.

With regard to the benefits of Qadiriyya, all of the above-mentioned writings refer to the personal satisfactions and blessings that accrue to those who follow Qadiriyya. Nasiru describes the "glorious benefits" for the followers of Qadiriyya and assures them of the best reward.

With regard to the praise of Qadiriyya saints, it is clear that instead of being a perfunctory gesture it is a culmination of the past that is directed into the brotherhood experience. In *Naf al-'ibad*, Nasiru inscribes the prayer he offered while at the tomb of 'Abd al-Qadir in Baghdad.

The praise of a primary saint, 'Abd al-Qadir, should not obscure the central fact of all the reformed brotherhoods: an individual is encouraged to do addu'a (al-du'a), that is, to pray directly to God. Nasiru exemplifies the passion and symbolism of such a prayer in the *Subhdt al-anwar*.

Finally, general preaching has always been a function of the religious authorities who try to induce conversions through individual volition. Such preaching is invariably in the vernacular language (in this case Hausa); and if it can be fashioned into poetry, it will be sung by minstrels near and far. Sheikh Nasiru Kabara has



been particularly successful in his general preaching.

Sheikh Sheikh Nasiru Kabara identified in the *Zubhat al-anwar*, five branches of Qadiriyya in Hausaland, one of which is Usmaniyya. In various other works, he refers to Usmaniyya al-Fudawiyya and identifies himself with this branch. In the *Naf al-'ibad* he includes the prayer he read when he visited the tomb of Usman dan Fodio, and it is clear that he regards Muhammad Bello, son of Usman, as among the founders of Usmaniyya. Nasiru writes that he hopes to visit Bello at Wurno (the assumption being that Bello is not dead). While Nasiru does not include any reference to special ritual associated with Usmaniyya, it is clear that the Jihad leaders are considered to be of special importance. The continual identification of them with Qadiriyya is clearly intended to remind their descendants not to desert the "faith of their fathers." The Hausa poem by Ibrahim Makwarari (Begen Shehu Abdulkadir) is illustrative of the way in which Nasiru is regarded as the successor to the Jihad leaders.

With regard to the alleged doctrinal prohibition against change of brotherhood, there has been an attack on mallams who encourage such conversion, primarily those associated with Reformed Tijaniyya. The doctrinal basis of this attack is stated by Sheikh Nasiru Kabara in *Al-nalabat*, where he suggests that the Tijani mallams are "fabricating" if they assert that one *tariqa* is better than another. He argues for a strict prohibition against leaving the Qadiriyya brotherhood, supporting his argument with verses from the Qur'an and traditions of the Prophet. He asserts that when

a person has promised to do something religious, such as follow a brotherhood, he must keep that promise. He criticizes the Tijaniyya specifically for assuming it can convert persons from other brotherhoods, suggesting that this was not the policy of the original Tijani leaders and that the practice is a false modern innovation.

Sheikh Sheikh Nasiru Kabara died on 4 October 1996 (21 Jumada I, 1417) in his home in Kano. His obituary was published in *Sudanic Africa*, 7, 1996, 1-4.

### **Publications**

He has published well over 150 treatises and books explaining various aspects of Islamic philosophy, Arabic and Hausa linguistics. His writing career started quite early in his life in his youth. Perhaps not surprisingly, his first treatise was on Abdulkadir Jilani, the founder of the Qadiriyya Islamic Philosophical movement. His method of writing usually follows the medieval scholastic tradition widespread in the middle-east. Thus he combines commentary with critical appraisal. A classical example of his approach is provided in the intellectual conjectures-and-refutations arguments of Al-Ghazali in his *Tahaful Falasafa*, and Ibn Rushd's counter-commentary, *Tahaful Tahafut*.

His writings follow a specified and characteristic pattern; beginning with the praise of God, then the rationale of the writing under consideration and the proposed title of the work., followed by an abstract and then the main exposition. An example is his exposition on arm positioning during prayers which he explained in *Kan Ul Fasab*. He started by praising Shehu Abdulmahal-al-



Shawani a leading exponent of Shafi'iyya movement which supports Saddlu (dropping the arms by the side during the standing portion of the prayer). He then brings a Prophetic tradition (Hadith) which shows the Prophet's support for such arm positioning. Subsequently, he then brings more Prophetic traditions which explained the stands of both Sadlu and Kablu (crossing the arms on the chest during the standing portion of the prayer).

In his various writings, Sheikh Sheikh Nasiru Kabara has clearly brought out the concept of Kanawiyya, a connotation of Kano as an intellectual entrepot in medieval Africa. Some of the books and treatises he has published are included below.

1. Itahuful al-Hala'ici bi bagigati at Farati al-Qadiriyya ma'asmai fari'ati
2. Ikhisan al-mannan fi'ibirazi habaya al-Quran ila kulli hawarin minfugara'I hazal zamani
3. Asma'ul Rasil
4. Al'ajubatul Nasiriya fil asilatul Nasiriyya
5. Al-Imdadul Kawiya fi mazaratul Kanawiyya
6. Igasatuful Ibadi fikaifiyatul mi'adi.
7. Itahalal ahayai hisharhi iza shits antahaya.
8. Azaharini Kadiha fitarjamati syadul Mamammad ib al-dullar al Magili
9. Al ussa walmasu filurati ilafahina walibya wa Junus ma marakis.
10. Albariga al-musji fi Igalisari muludil Barzaniyi.
11. Bayanun Hagifut tasanwi al-Islam.



12. Jala'al Basari fi tarjami'il Shehu Mallam Kabara.
13. Jamazu Ta'addul Jammazi waman Thinnna mina harijiya ganiri mujurah.
14. Jabamu Kha'iri fi zikiri Shuwahil Fagini Mohammed Nasiru fil dariki al-Sheik Abdulkadir.
15. Dula'illul sunnati wa-annabi odal Qadriyya fi razutul minriyatu Janna.
16. Da'awatu ganti illallah.
17. Hidayatul maridi al-saliki..
18. Alhajj madli fi muhutasari hedayatul nasiki filmanasiki ala azabatul Iman maliki.
19. Hayyalal Ilal munsiq la Jarkanan
20. Darikatul natazi fi Ikamatul sufaiti
21. Kitabul fil darikatul al Muhtari al-Aliyu
22. Al-ka'asan dilaq fi Mutariki al-ashshamaki
23. Al manaridu al-safiya fil darikatul Qadiriyya
24. Mankibul Qadiriyya fi shawariti al-Kanawiyya
25. Minhatul Fattal fimala'illa kaful al-siya
26. Maquidssu al-warri malbarakati filtallamait sayyadil Imam al tazali an mutaza ila dahaluh hannati
27. Al-nistul azifir fi tayarid asama'I asahabin mutisi akkar al-haggal
28. Muhtab kitab Ibn Abidin muhti al-Malikiyya
29. Al maladul manus fi zamani manalid lisan al-Arabic ilal Kamus
30. Nasuratul Qadiri fi ahakanin zikiri bi bandiri
31. Annatu halul Nasiriyya fil Dariqatil al Qadiriyya



32. Annasihatu al-Sariha firrja alal sahihatul sahida
33. Ithaful-Khala'iki
34. Ihsanul-mannan
35. Al-ajwibatunna siriyya fil asilatinna-siriyya
36. Bayani Hakikituttasauwufi al-Islami
37. Jawaz Ta'addudil zaujat wa Lanuhunna minal khuruji li gairi  
laruratin
38. Jabrul khadir fi zikiri shiyuhil fakiri Muhammad Annasiri fi  
Darikati al-Sheik Abdulkadir
39. Adullatus-sunna Ala Anna Mia'adul Kadiriyya Sauatun min  
Riyalil Janna
40. Da'awatul Gausi ilallahi
41. Darikunnajati fi ikamatissalati
42. Al-mawaridi Assafiya fi Darikatil Kadiriyya
43. Maukibul Kadiriyya fishashawari'il Kanawiyya
44. Al-maswaridu al-haniyya fi Gurari al-makasid Annahawiyya
45. Al-Misk al-azfar fi Tajridi Asma'I Ashab Annabiyyi al-  
Akram al-Al'adar
46. Musratul kadiri fi Ahkam Azzikir bil Bandir
47. Annafahatinna siriyya fi al-Darika al-kadiriyya
48. Haf'ul Ibadi fi kayfiyatil Mi'ad fi Dari al-Sheik Abdulkadir bi  
Bagdad
49. Annasiha Assariha fi Arrad 'Ala al-Akida Assahiha
50. Sabilul-Janna fi Tarbiyati Addarika al-Kadriyya al-Mabniyya  
'Ala al-Kita Wassunna
51. Subuhatu al-Anwar Min Suhabat al-Asrar
52. Fathul-Jabbar fi addukhul alal wahidil kahhar Min Babil zulli

- wal inkissar allazi huwa mashrabul Kadiriyya al-Kibar
53. Fathul karibi fi Kaifiyyatil zikri bil Bandiri
  54. Fathul Karibi fi Mufradati Mugnillabibi An Kutubil a'aribi
  55. Fathul karibi fi Bardi Asam'ail Habibi
  56. Asmul-fasdd fi Taflilil suddali Alas-kablifi hazikil Bilad
  57. Al-kanabilu Zzairiyya fi al-raddi ala Isa Wali al-baddam li sunnatil hijab al-marliyya al-thabita min khairil bariyya
  58. Al-risalatul kabariyya fi al-barikatil Kadiriyya al-Arakiyya
  59. Al-Riyalul Baza iyya fi mawa'idil Kadiriyya
  60. Risaltun fi al-raddi An sayyidina Musa min Annahu Ta'arra li Bani Isra'ila
  61. Risalatun fi al-raddi Ala man yakulu Innallaha Ta'ala Khalaka Nafasahu bi Nafsihi
  62. Tashilil Amani fi sharhi Nazmi Awamilil Jurjani
  63. Khulasatul Tahriri fi Azzikiri bil Anfasi wal-Bandiri
  64. Salatul-Khashi'ina
  65. Nagamatuddar fiz zikiri Bissabahi wal-Musa'I wal-Ashari
  66. Kutul-arwah fi ma lil-Kadiriyyati min Lada'I fil Awwah
  67. Al-Bashral -Kubra bi Sharhi Nazmil Kubra
  68. Al-fiyatussiyari
  69. Jawahirul-Kala'idi
  70. Thabtul-ha'if
  71. Mukaddamtul-Ihsanul-Mannan
  72. Yawakitussalat fi Tahkiki Mawakitussat
  73. Al-Kawlul-Miyas fi Takfiri man fassara al-Kur'an birra'yi wa Tafsikil-Kiyas
  74. Lisanul-arwah min Kafsil-ashbah



75. Al-Hajj al-Walih
76. Makabisul-Anwar wal Barakat fi zikri sha'in min Tarjamati al-Kudbi Sayyidi Muhammad Ibn Sulaiman al-Jazuli wa Shai'ini Min Tuhafi Dala'ilil-Khairat
77. Al-Khairuttawatuni fi Tarjamati Maulana Abil-Ilasani Ashshazali wa bayin Annahu kadiryun
78. Al-Kaiful Kudsi fi manakibil-Imam Sayyidi Ibn Yusufu Assunusi
79. Al-arajunnadi fi Tashihisi Azzati al-Muhammadi
80. Mukhtasarul Barzanji al-musamma mau'idal kabari fi Ikhtasari Maulidi Mulari (S.A.W.)
81. Rashahatul-Kabri fi Munfarijatil-akadab il arba'a al-Gazali, wal Kurashi, wannabulusi wal Bakari Sahibussahari
82. Aflalul wasa'ili wa Akrabudduruki li kulli mausu lin wa wasilin fi ikhtisari shama'ili wattakarrubi illallahi Ta'ala bi Nabihil Kamili
83. Al-Awadif al-Muhammadiyya wal-Kaudafil Ahmadiyya finnafahatil Akdasiyya fissiratil Muhammadiyya
84. Al-fala'il al-Munjali fi sharhi mazumtaul Adab lil Imami Siyyidi Muhammadal-Munzali
85. Ithafulahya Bi sharhi Iza shi'ita an Tahya A'innul Ijtiba'I fi Nazmi Khulasatisshifa
86. Barikulwusuli
87. Salsabilu Assuna fi Na'ati Kisani sharabil janna
88. Assulam al-mu'in fi Dariki Shaihi Asshuyahi Sayyidi Ma'ul A'innaini
89. Tanfisul Jullashi fi Azzikiri bil'Amfasi

90. Al-Riyalul Bazawiyya fil mawa'idil kadiriyya fi Biladina al-Hausawiyya
91. Sulalatul Miftahi fi Nazmi Mi fitahussidadi
92. Al-futuhaturrahamaniyya fil manakibil Usmaniyya
93. Sulafatul Awahi fi sharhi Sulalatil miftahi
94. Tadirbul Ashiki binnuril bariki fi madhi Habibil Khaliki S.A.W. ma zarra sharikun wanhamara wadikun
95. Hidaytul Aufiya ila Nazmi wa Nathri Asma'ir Musul wal Anbiya'I Alaihimussatu wassalamu
96. Shurbul Hiyadi min ku'usi al-Kali Abil falali Iyali
97. Tanbihul Anami Ala Anna Ashabal Jam'iyatil musamma NEPU Humul Bugatu fi Dinil Islami
98. Al-Anwarul kudsiyya fi sharhi Da'awatil Gauthil A'azami ilal Hala'iril lahuriyya
99. Tubzatun Yasira Tala'allaku bil musafha wal mu'anaka wattakbili
100. Al-usulul Arika fi ma'arifati Ahkami Auradil Darika
101. Ta'iyyatunnasiri fi madhissahaihi Abdulkadiri
102. Al-asrarulladifa fi ma yakulun Nabiyyi S.A.W. Minal Azkari munifa
103. Al-Marakizul ildirariyya Limain Yuridudduhula fid darikatil Mukhtariyya
104. Tadrisu Idrisa fi Ibahati Larbil Bandiri Ala Zikril Malikil Kudusil wa Wasfi Ula'ika Akwadi Arbabil Handarisinnafisi wa wasfi sharabihim fiddina Ala matiniddarusi
105. Jala'ulbasar fi Tarjamti Jaddina Sahihi Umar Kabar wa ma haulahu minassadatil kubar



106. Al-futuhatul wadudiyya bi sharhil kafiyyatil Atikiyya
107. Tarbihul Ahbabi bi Zaili fathil ababi
108. Tahriri A'ayanil Karail hadi 'Ashra wa ba'alissani A'ashra
109. Sulafatil Arwahi wa Tahzzizil Ashbani bi sharhi sulalatul miftahi
110. Al-anjumuduriyya fi hukami Auradil Kuntiyya
111. Tansimul Riyali min Nasimi Akhabril Kali Iyali
112. Zadulmusafiri ilal malikil Kadiri
113. Shu'unul kadiriyya bainal Burukis-sufiyya
114. Failul audusi fi-Nazmi lil mukhtasaris Sunusi
115. Al-Kussul Wahbiyya fi Sharhil Muklatil Gausiyya
116. Tanbihul Ikhwani Ala Annal Khuruja min Addariki Min Akbaril Isyani
117. Annafsatul Mathiyya fi al-kihla Al-fasiyya
118. Ta'ariful Gauga'I bi Mahsinil Ida'i
119. Rahikul Halrataini wa Nashikul Haramaini
120. Tharmu-sarmu
121. Rihaltul fikiri Muhammadi Annasiri Ibn al-Mukhtari ilal Arali al-Mukaddasati fil mashriki wal magribi: Tunis wal Magribil Aksa wa Tilimsana wal Jaza'ir wal Misral Kahirati wal Iraqi wa Dimaska wal Haramaini Assharifaini
122. Al-Akdabu kabla Nabiyyina Min Ahdi Adama Alahissalam ila Asrihi S.A.W.
123. Futuhati Rabbil Mashariki wal Makribi fi Kadiriyyatil Mashariki wal Magribi
124. Mas'alatu Thubutil Halali fil islami
125. Wasilatul Mutadaffili ila Mawa'ilil Mutafallili

126. Takhmisu Kasidatun li Shaihininn Muhammadul Mansali  
(Rabii bi man zallathul Ccamma)
127. Kaifyyatul Muzara baina al-Shaihi Muhammadi Annasiri wa  
baina Mashayil tijjaniya al-Mu'asara
128. Nasabul Imami Assankwari al-Anwar Sayyidi al-Shaihi  
Malam Umar Kabar
129. Tan'shul Muhibbina bi Bayani Diwanissalihina
130. Nasimu Dabah wa Shaimum Ararissahabab fittawasali bi  
Asharibrrasulil A'azamulil Najaba
131. Ta'akidunnahayi Wazzajari fi Tahriminnida'i bissalati  
Kharun Min Annaumi Kabla Dulu'il fajri
132. Arrihaltun Nasirrya al-Kannawiyya ilal Mashahidil Tambuk  
tawiyya al-Kabariyya
133. Al-ma'ul Maskubu min Sahabil Mahbubi Ala Sahatil Kulubi
134. Mahayi'ut taufiki fiz zikiri man Lallu Aniddariki
135. Ifadatul Anba'I bi Kisasatis Shahii Ma'al Jubba'I
136. Kashful Bariki'i Anil Anwarissawadi'i
137. Nazmu wasiyyati al-Shaihi Abdulkadir al-Jilani
138. Nubzatun fi Ba'ali Ta'arifi al-Shaihi Muhammadil Mujtaba
139. Tathul Muta'ali fi Takhmisi Badil Amali
140. Al-Ijzatul Kadiriyya fi al-barikil Kabariyya al-  
Muhammadiyya
141. Fahurrahama fi Madhi Kadamil Jilani
142. Al-Awadiful Muhanimadiyya wal Kawadiful Ahmadiyya  
Fjnnafhatil audissya fi Sharhi Siratil Muhammadiyya
143. Failullahi fi Tarjamati kudbil Akwani Sayyidi Durasi Dala  
(fathallah)



144. Kasidul Awabidi
145. Gayatul Bayani fi Tasrifi Abbani
146. Hayyahan ilal wasaya la Tarikanan
147. Nubza Yasira
148. Dalul Bandiri
149. Al-waridatul Kawiyya fi Mazaratil Kanawiyya

## **Chapter [ 9 ]**

### **About the Author**

Allahumma ahadina fiman hadait, wa afina fiman afait ,  
watawallanna fiman tawallaita, allahumma ajama shamluna wala  
tusallid alaina bi zunubina man la yakhafuka fiyna wala yarhamuna,  
wasallallahu wa sallim wwa wa barik ala wa ala sayyidina wa  
habibuna wa sahfiuna Muhammad (SAW)

Sheikh Nasiru Kabara said that the most important path to a  
Sufi master is by frequenting him in order to become a disciple. My  
sources and chnnel to Qadiriyya were those of Kuntiyya Qadiriyya,  
Sammaniyya Qaribuyiya, Arusiyya Al-Salamiyya and Fodiyya  
Qadiriyya.

#### ***Salsila Kuntiyya Qadiriyya***

As for Kuntiyya Qadiriyya, my father Sheikh Muhammad  
Nasiru al-Kabari permitted me into it. He in turn was permitted by  
Sheikh Mujtaba who got it from Sheikh Muhammad Al-Gaith,  
who was introduced to it by by the Sheikh of his father Sheikh Maul  
Ainain, who got from Muhammad Al-Fadhil, and he from Mamin  
and main from his father Sheikh Al-Mukhtar, popularly known as  
Al-Jahi, and he from his father Muhammad Al -Habib, and he from  
his father Aliyyu, and he from his father Muhammad Kabir, who got  
it from father Sheikh Yahaya Al- Sagir, and he from his Sheikh  
Zarruk, and he from Hadazani, and he from Aliyyu Wafa, who got it  
from his father Mauhammad, and he from Dawuud Al-Bakhjaj, and  
he from Abdul-Ula Al-Askandari, and he from Abil Abbas, and he



from Abil Hassan Asshazali, who got it from his Sheikh Ibn Mushishi, and he from Khaltini, and he from Assharawardi, who got it from his Sheikh Aliyyu Bn Alhaiti, and he from Gaith Abdulqadir Al-jelani, who got from Khakisutajul Arifina, and he from Al-shibky, and from Al-Shibby and from Sheikh Al-Bagdadi, and he from Al-Ashri, and he from Al-siqidu, and he from Sheikh Ma'aruf Al-karki, and he from Dawud Al-Dai, who got from Habib Al-Ajmi, and he from Hasanul Basari, and he from Sayyadina Aliyyu Karramillaahu Wajahahu, and Ali from Sayyadina Muhammad (SAW) and he from Jibril (AS) and finally from Allah (SWT)

### ***Salsila Al-Qaribiyya***

As regard to the source of Al-Qaribiyya , it was permitted to me from my father Sheikh Muhammad Nasiru Kabara who got permission from Sheikh Muhammad Al Fateh, and he from his Sheikh and from his father too Sheikh QaribAllah Ibn Salihu, and he from Sheikh Abdul-Mahmud Nur Al-Daim, and he from his Sheikh Al-Karshi bn Zubair, who got from Al-Gaith Sheikh Ahmad Al-Dayyib bn Bashi, and he from Sheikh Muhammad Al-Dahir Al-Madani Al-Khardi, and he from Sheikh Akila, and he from Sheikh Muhammad Sadiq, and he from Sheikh Kasim bn Muhammad Al-Bagdadi, and he from Sheikh A-id Al-Fateh, and he from Sheikh QaribAllah Al-Muammar, and he from Aliyyu Al-Hadi, who got it from Sheikh Abdulkadir Jilani, and he from Sheikh Abi Said Muhammad Al-Mubarak Al-Makrumi, and he from Sheikh Al-Islam Abil Hassan Al-Hakali, and he from Abil Faraj Al-Darsusi, and he from Abil-Fadh Abdulwahid Abdulaziz Al-Tamimi,



and he from Sayyid Abi Bakar Dulubn Khalf bn Hadjar, popularly known as Ashshubli, and he from Sayyid Al-Daifati Al-Suffiyya Sheikh Junaid Al-Bagdadi, and he from Suri Al-Siladi, and he from Al-Maaruf Al-Khauki, and he from Dawud Al-dai, and he from Sayyid Al-Habib Al-Ajami and from Sayyid Al-Hassan Al-Basri, and he from Sayyidina Aliyyu KarramAllahu Wajahahu, who got it from Sayyidina wa Maulana Muhammad (SAW) and he from Sayyidina Jibrilu (AS) and finally from Allah Subhanhu 'Wa Ta'ala.

### *Salsila Arusiyya Al-Salamiyya*

The source of Arusiyya Al-Salamiyya could be traced back to the incident of 4<sup>th</sup> of Jumada Ula/26<sup>th</sup> August, 1969 where Sheikh Al-kbar Khalifa Sheikh Abdussalam Al-Lasmar Al-Shief Al-Hadi Muhammad Al-sur Bai'u Al-Khalifa Al-Amfar Sheikh Abdussalam who resided in Libya who is also a relative to Sheikh Abdussalam Al-Lasmar. He stated in his reply to a letter sent to him by Sheikh Abdussalam Al-Lasmar, he stated in his reply to a letter sent him by Sheikh Muhammad Nasir Kabara which stating thus: "I have receive a letter from my brother Sheikh Muhammad Nasir Kabara seeking for permission to join the 'Arusiyya Al-Salmiyya'. The request is duly considered and permission granted."

Furthermore permission could be granted to whoever is suitable. I (the author, Sheikh Qariballah Nasiru Kabara) become one of those to whom such permission was granted by my father Sheikh Muhammad Nasir Kabara, who got it from Sheikh Miftah Al-Rufai, and he from Sheikh Abdullah Al-Nu'as Al-Tajuri, and he from Sheikh Abi Al-Dayyib, and he from Sheikh Muhammad



Sherif, who got it from Sheikh Aliyyu Al-farhani, and he from Abdullahi Ahmad Rawianh, he from Sheikh Muhammad bn Jaliaand, he from his father Sheikh Umar bn Jaha, and he and he from Sheikh Abdussalam Al-Lasmar Bn Salim Al-Hazimi Al-faituri, and he from Sheikh Abdulwahid Abdulkhali. and he from Sheikh FatahAllah. and he from Sheikh Ahmad bn Arus Al-Qairawani, and he from Abu Tihisan bn Sheikh Abil Rawi Al-Fahal, and he from Sheikh Ahmad bn Arus, who got it from Sheikh FatahAllah Al-Ajami, and he from Sheikh Yaqut Al-Arshi, and he from Abbas Al-Mausi, and he from Abul Hassan Al-Shazali, and he from Sheikh Abdeurrahman bn Mashish, and he from Sheikh Abdurrahman Al-Rabbani, and he from Sheikh Taqiyyuddeen, and he from Sheikh Fakharudeen, who got it from Sheikh Zainuddeen, and he from Sheikh Nuruddeen, and he from Sheikh Shamsuddeen, and he from Sheikh Tajuddeen, and he from Sheikh Al-Qathwani, and he from Sheikh Ibrahim Al-Bassai, and he from Sheikh Ahmad Al-Qurasani, and he from Sheikh FatahAllah Al-Saudi, and he from Sheikh Said Al-Safi, and he from Sheikh Jabir, and he from Sayyidina Al-hassan Al-Sibdi, and he from his father Sayyidina Imam Aliyyu Ibni Abi Dalib Karramallahu Wajahahu, and he from Prophet Muhammad (SAW) who got it from Jibrilu (AS) and finally from Allah (SWT)

I was permitted into Fodiyya Qadiriyya by my father Sheikh Muhammad Nasir Kabara who got it from Sheikh al-sayyid Muhammad Sammani a grandson to Al-Sammani senior and he from Sheikh Ahmad Al-Qaruni and he from Sheikh Habib Al-Kinabi and he got it from Ahmad Al-dayyib and he from Qudub

Muhammad Sammani and he from Sheikh Muhammad Akila Al-Maki who got it from Sheikh Muhammad Siddiq and he from Ustaz Kassim and he from Sheikh Al'D Al-Fatah and he from Sheikh QaribAllah AL-Muammamr and he from Sheikh Aliyyu Al-Hadi and he from Sheikh AbdulKadir Jeelani (RTY) who got from Sheikh Al-arifina and he from Shibky and he from Al-subliand he from Sayyid Al-Jaifa Al-Junaid Al-bagdadi Al-Habib Al-Ajami and he from Hassan Basri who got from Sayyidina AAliyyu KarrammAllahu Wajahahu who got from Sayyidina Muhammad (SAW) who got it from Sayyaidina Jibrilu (AS) and finally from Allah (SWT)

We pray to Allah to usher us to success and prosperity in life and hereafter through her notable servants.





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